Church - 1937

Advent Christian Church

Strange Religious Seet In Memphis Takes No Dues; Holds No Revival Meets

By NAT. D. WILLIAMS

MEMPHIS, Tenn.—(SNS)—Memphis is the home of one of the strangest and most unique religious denominations in the country, according to information furnished by the leader of the group here, Bishop Frank Brown, fifty-three year old minister, who lives at 1325 College street.

The denomination is known as the Advent Christian church. It is a member of one of the smallest Christian sects in the country. The church here is the only one of the denomination South of the Mason-Dixon Line, and the only colored congregation in the country.

The membership of the church here is 20. The church edifice is located at the corner of Auction avenue and Seventh street.

The group differs from other denominations hereabouts in many respects. No dues are collected—the church is supported by yearly pledges. They have no revivals, and meet only on the first and third Sundays of each month. The Bible is accepted on face value—meaning that it is believe literally and in whole. They believe the wicked shall be burned in eternal fire—in baptism by immersion—that the righteous shall inherit the earth—and in the second coming of Christ.

Another interesting angle of the Memphis group is the fact that it was first set up for colored people by a colored pioneer leader—a former county squire of Shelby County Squire Sadling, who lived in the Whitehaven community for many years just after reconstruction.

The Squire was responsible for the founding of a school in the community known as Sadling Academy which closed its doors just six years ago. It trained ministers and teachers and taught all the academic subjects.

At one time the Squire's congregation in the Advent Christian church numbered 500 members. They held 10-day encampments, which took the place of the traditional revivals among local colored religionists.

The headquarters of the organization—white and colored—is in Boston Mass. Funds for the support of the local colored church are supplied by the white Central Mission Society, in part, which maintains headquarters at the national office in Boston.

The local congregation began to lose members shortly after the death of Squire Sadling. The work was carried on for a time by a Reverend Short, but the membership continued to dwindle until it went down to almost nothing.

The present leader, Bishop Brown the only colored minister of the denomination in the United States, according to his own testimony, has been a resident of this city off and on for nearly 35 years.

Under his pastorate the membership has begun to show an increase. Bishop Brown is steeped in Biblical history and knowledge. He begins even his letters with biblical quotations, and is entirely devoted to the doctrine and beliefs of his denomination.

He was particularly enthusiastic regarding the national Ten-Day Encampment sponsored by his denomination at Aurora, Ill., recently. He was designated as a delegate to this meeting. White and colired devotees meet together unlike the other denominations which hold separate national conventions.

Bishop Brwn has been pastor of the local church for 16 years. He is married and has a daughter who lives in this city. In everyday life, he is employed as a railroad worker. He particularly stressed the fact that his denomination placed little stress on the emotional appeal of most sects, and that the colored members are accorded full recognition by their fellow white colleagues.

Church - 1937

African Orthodox.

Orthodoxy Makes Toote a Bishop

NEW YORK — Thanksgiving Day assumed double significance for the Rt. Rev. Mgr. Frederick Augustus Toote when he was consecrated a Bishop of the African Orthodox Church at colorful Latin rite at Grace Church.

The consecrator was the Most Rev. Arthur Stanley Trotman Lord Primate of the African Orthodox Church. The Rt. Revs Reginald Grant Barrow and Robert Arthur Valentine, Bishops of Brooklyn and Chicago, respectively, were co-consecrators.

Clergy Participates

Participating in the services were the Venerable Wilfred S. Kirnon, Archdeacon of Manhattan, and the clergy of Manhattan and Brooklyn. Prominent laymen and ministers of other denominations were present.

The ceremony included imposition of hands, the litany, prostration, anointing and investiture with crozier and ring.

Bishop Toote was born in the Bahamas, and has studied at St. Augustine School, New York City College, the Philadelphia Divinity School and the University of Pennsylvania.

He has served as a priest in Philadelphia, New Haven and New York. He was an assistant to the late Archbishop George Alexander McGuire, founder of the church. In 1933 he became Monsignor and Patriarch.

Church-1937

A.M.E.

Indians Attend W.U. School Of Religion

The above is a group of full blooded Indians who are attending the Western University School of Religion, being sent there by the Southern California conference of the African Methodist Episcopal church at the suggestion of Bishop Noah W. Williams who received the man whose name in English is George Burns, into the ministry of the AME church last year. The bishop plans not only to train the man and his wife and sister for work in the AME church, but also train their two children for government and church work, and also he plans to have a Mexican, Hawaiian, a Chinaman and a Filipino trained for church work on the Pacific Coast because there are so many of those nationalities in that section of the United States. At present there are students attending the Western University School of Religion from every section of the United States.

Church – 1937

A.M.E.

CELEBRATION JUNE 22-28 IN MEMPHIS

Cael

One-Hundred and Fiftieth Anniversary Fete to Be Gala Affair

3-26-37

NASHVILLE.— (Special) —The Bishops' council of the A. M. E. church meeting recently in Charleston, S. C., unanimously approved of the program being developed to celebrate the 150th anniversary of Negro Methodism, June 22 to 28, in Memphis.

Richard Allen, who was pioneer in the movement for religious freedom among Negroes became the founder and first bishop of the African Methodist Episcopal church which was organized in Philadelphia, April, 1816.

It is interesting to trace the early history of this denomination. The primacy among organized religious groups in the race is claimed by African Methodism.

For 120 years it has lighted the first torch that illuminated the path to many high levels of achievement. The first publishing house among Negroes designed to publish religious literature was started by the A. M. E. church.

The first religious weekly review, "The A. M. E. Review"; the first institution for the higher education of Negroes by Negroes — Wilberforce university; the first plant to publish exclusively Sunday school literature—the A. M. E. Sunday School Union at Nashville; the first U. S. senator in the race, Hiram Revels, was a minister in the A. M. E. church. The first or among the first Negro U. S. chaplains was Henry McNeal Turner, father Bishop Turner of the A. M. E. church.

To Many High Positions

The only Negro congressman to become a bishop was Richard H. Cain of the A. M. E. church. The first Negro to present a Bible upon which the President placed hands for inaugural oath was Bishop B. W. Arnett of the A. M. E. church.

The first Negro recorder of deeds at Washington was Frederick Douglass who was a member of the A. M. E. church at his death. The present recorder of deeds, Dr. W. J. Thompkins, is a member of the A. M. E. church. His predecessor, Jefferson Coage, is a member of the same church.

One of the early presidential appointees as register of treasury was W. T. Vernon, later Bishop Vernon of the A. M. E. church. The first Negro to write a Greek text book was Prof. W. R. Scarborough of Wilberforce university, an A. M. E. university.

The first Negro to preside over an ecumenical conference of Methodism was Bishop Daniel A. Payne who presided at a conference meeting in London more than 40 years ago. 1891. The late Negro was the Bishop H. B. Parks in Atlanta, 1931.

The first Negro to serve as civil service commissioner of Chicago was Bishop A. J. Carey of the A. M. E. church.

The first Negro to be elected the presidency of Howard university was Bishop John A. Gregg of the A. M. E. church. He declined the honor.

The first Negro graduate of West Point Military academy to attain the rank of lieutenant colonel was Charles Young of the A. M. E. church.

To Give Sesqui Address

Bishop W. A. Fountain, presiding bishop of the sixth episcopal district, will deliver the sesqui address. This message will be the major pronouncement of the six-day conclave, and will constitute a serious challenge to the church. The bishop's district embraces Georgia, the membership of which exceeds in number that of any other episcopal area and controls Morris Brown college with the largest college student body and one of the best trained faculties in the south.

The sesqui-centennial sermon will be preached by Bishop Monro H. Davis, presiding bishop of the second episcopal district, embracing Maryland, Virginia, North Carolina and South America. Bishop Davis is a graduate of Howard university and Drew Theological seminary and is expected to strike a spiritual level that will send men and women from that mountain top "in unbroken line" with their hearts beating in unmeasured kilocycles of faith, hope and love for the precious and priceless legacy bequeathed by the fathers.

Bishop J. S. Flipper, the senior bishop, will preside and pass the historic, symbolic torch which has come down from Allen through "an unbroken line" to the junior bishop. E. J. Howard as 10,000 loyal followers of Father Allen, assembled for the occasion, pledge anew their allegiance to the principles for which the African Methodist Episcopal church stands.

Dr. Charles H. Wesley, dean of department of history at Howard university, has been invited to present a brochure on Richard Allen and his times. Dr. Wesley has recently released a volume entitled "The Life of Richard Allen" which has received most favorable comment.

Back of these achievements stand the dynamic figure of a slave boy, yet a mighty giant in faith, creative thinking and indomitable will, Richard Allen, who 150 years ago declared as the motto for his oppressed followers "God Our Father, Christ Our Redeemer, Man Our Brother."

Little did Allen realize that the movement begun a century and a half ago would grow to such proportions until today there are 14 bishops, 14 general officers, 10 colleges, 350 presiding elders, 6,500 pastor, 700,000 members in the U. S., Canada, South America, West Indies, West and South Africa. This picture is wholly incomplete without the sketches which tell of Negro progress by all race church groups and beyond denominational lines and in varied fields of endeavor the inspiration and stimulus for which is but another tribute to this pioneer, prophet and pathfinder.

These highlights in the history of the church will be eloquently depicted at the sesqui celebration by Bishop Reverdy C. Rosman, historiographer of the church, in a series of addresses on African Methods, Retrospect, Aspect, Prospect. Bishop Ransom is a graduate of Wilberforce university, now president of the trustee board and presiding bishop of the third episcopal district which embraces Ohio, Western Pennsylvania and West Virginia.

Two From Africa

Bishops R. R. Wright Jr. of South Africa and E. J. Howard of West Africa will return for the sesqui with an interesting collection of exhibits as well as challenging messages.

An Allen Non Pareill Jubilee chorus of 500 voices is being trained in Memphis to furnish the convention music. An avalanche of melody and a deluge of rahpsody are anticipated.

A new official hymnal is being prepared by Prof. E. C. Deas of Chicago and will be ready for general distribution at the celebration. The song book will contain responsive readings and make an appeal to Christian youth.

A grand parade of 500 delegates is planned for one afternoon and a sail down the Mississippi river will be recreation features for many of the visitors. Able resource leaders are being secured to offer leadership training courses such as are approved by the International Council of Religious Education. Christian Youth building and new world program will be made available for young people.

Bishop J. A. Gregg, chairman of program committee, and the Rev. S. S. Morris, promotion director, reported to the council of bishops that the whole denomination was becoming sesqui-minded and that all indications pointed to the most significant event ever staged by the African Methodist church.

UAME Church Closes 124th

Wins Again

RA T. BRYANT

Militant AME church leader whose official ousting from the post as secretary of the Sunday School Union by the General Conference in New York last year came to naught this week when Tennessee Supreme court ruled that the board and not the General Conference had power to elect the secretary. With this ruling Bryant does not have to turn over the keys to Prof. E. A. Selby, elected to succeed him.

3-13-37

ware and Pennsylvania Annual Conference of the Union American Methodist Episcopal Church, was held at Grace Memorial UAME Church, Nineteenth and Annin Streets, last week, with Bishop P. A. Boulden, presiding.

After reports from various committees and a sermon by the Bishop, the following twenty-seven appointments were made:

Ryder Memorial, Phila. .. W. L. Castell
Coatesville, Pa. ..... A. W Forward
West Chester, Pa. ..... E. I. Davis
Media, Pa.—To be supplied from New Jersey Conference.
Grace Church, Phila .... C. R. Bayard
Avondale, Pa. ..... J. C. Craig
Downingtown, Pa. ..... G. B. Saunders
West Grove, Pa. ..... Lewis Johnson
Arcadia, Pa. ..... J. W. Anderson
Sunnyburn, Pa ..... B. Barclay
Harrisburg, Pa. ..... I. B. Wilson
Lancaster, Pa. ..... D. D. Jones
Atglen, Pa. ..... R. J. Smith
Steelton, Pa. ..... H. H. Malone
Ruley Chapel, Phila. .... Thomas Waters
Middletown, Pa. ..... David Johnson
Lima, Pa. ..... Jesse Rice
Kenneth, Pa. ..... W. B. Rice
Delaware, City, Del. .... G. H. Murphy
Newark, N.J. ..... L. F. Smith
St. Paul, Wilmington, Del. J. P. Predow
Christina, Del ..... W. M. Batipps
Iron Hill, Del. ..... Milton Jackson
Summett Bridge, Pa. .... A. E. Miller
Cedars. Md. ..... J. C. Daniels
Aberdeen, Md. ..... C. L. Henderson
Wilmington, Del. ..... B. Moody
St. Mary's, Del. .... Joseph Statesman

Convocation

Alpha-American

Bishop P. A. Boulden Makes 27 Clerical Appointments

4-8-37

Baltimore Md.

MEDIA CHARGE IS ONLY ONE VACANT

Pennsylvania Has 19 of Churches

PHILADELPHIA. — The 124th session of the Dela-

AME BISHOPS VOTE SLASH FOR CONFERENCE QUOTAS

African American, Baltimore Md.
4-3-37

By Staff Correspondent

MEMPHIS. — Only three ministers and three lay members may be chosen by each annual conference as delegates to the General Conference, the Bishops' Council of the AME Church ruled here last week.

Prior to this action, conference representation was based upon one ministerial and one lay delegate for every forty conference members.

7-3-37

Gave Unwieldy Power

This gave unwieldy power to certain conferences, permitting some to have eighteen or more

skin, penetrates the scalp, puts new life into the roots, causing the hair to grow softer and straighter with each application. No matter what growers you have used before, it will pay you to try the MIRACO hair treatment.

however, had less than four delegates.

By the new ruling all conferences, regardless of size, will have the same voting strength.

The action, re-affirming that taken at the last meeting of the council, caused a stir among the delegates here attending the 150th anniversary of the denomination. Reduction in the various conference representations has long been a moot question throughout the church membership.

The council, under the authority of the last General Conference, also created the department of religious education and a connectional board for this department with Bishop R. A. Grant as chairman.

Other ministerial members and the districts which they represent follow:

First, D. Ward Nichols; 2nd, J. C. Beckett; 3rd, Joseph Gomez; 4th, W. H. Peck; 5th, Frank M. Reid; 6th, W. R. Wilkes; 7th, R. I. Lemon; 8th, F. R. C. Durden; 9th, J. M. Dawkins; 10th, J. B. Butler; 11th, C. A. Gibbs; 12th, not supplied; 13th, A. L. Pinkston; 14th, E. C. Steady; 15th, F. H. Gow.

Bishop Ransom to England

Bishop Reverdy C. Ransom was elected to represent the church on the commission of life and work which will convene in August at Oxford, England. Bishop S. L. Greene, who represents the denomination on the commission of faith and order, which convenes in Edinblurgh, Scotland, in August, was elected alternate.

Other members of the commission are: Bishops W. H. Heard M. H. Davis, and D. H. Sims.

The Bishops' Council further concurred in the action of the board of managers of the church extension department to fill the vacancy caused by the death of the Rev. A. J. Wilson, not later than the next regular meeting of the church extension board.

The council appointed the following committee to work with the Interdenominational Council of Religious Education:

Bishop Noah W. Williams, J. R. Coan, A. R. Fox, R. C. Ransom, 3d, R. A. Scott, D. Ward Nichols, and Carlyle Stewart.

Africa's Needs Reported

A communication from Bishop R. R. Wright, Jr., covering the work and needs of the South African mission field, was read and Bishop E. J. Howard, present from the West African mission field, gave a report of his work and its possibilities.

In addition, the council sent a cablegram to the president of the Liberian government, thanking him for his sympathetic interest in the activities of the AME Church in Liberia.

Mission Fund Committee

Bishops J. A. Gregg, D. H. Sims, G. B. Young, W. T. Vernon, M. H. Davis, R. R. Wright and E. J. Howard, being former and present bishops of the South and West African mission fields, were named a committee to plan ways and means to secure more funds for the African mission work.

Prelate Fought by His Pastors and Lay Group

African American, Baltimore Md.
7-3-37

Bishop D. H. Sims Named to Take over His Work.

WILL STILL GET HIS FULL SALARY

Aging Bishop Could Not Stand Alone.

Turn to Page 21 for more stories of AME Sesqui-centennial Celebration.

By W. I. GIBSON

MEMPHIS, Tenn—Bishop William H. Heard of the First Episcopal district was removed from his post here Thursday by the council of bishops, which met in connection with the 150th anniversary celebration of the A.M.E. Church.

The prelate, who lives in Philadelphia, had met with opposition for months in his district, which comprises conferences in Pennsylvania, Delaware, New Jersey, New York, and New England States.

His district will be supervised by Bishop David H. Sims, but his salary continues.

Fought in District

Ministers and laymen recently met in Philadelphia and demanded his retirement on the grounds that he is too old to administer the affairs of the church. They charged maladministration, and said that rebellion would follow if he stayed on the job.

Friends found it necessary to help the aging prelate to his feet and to his seat during the sessions.

BISHOP WRIGHT HAS THE LARGEST CHURCH DISTRICT

Territory Covers Area of Nearly 2 Million Miles; 4 Languages Spoken In Dist.; Remembers "Folks Back Home" In Message

CAPE TOWN, South Africa—(C)—Bishop R. R. Wright, Jr., who is presiding over the fifteenth episcopal district of the A.M.E. Church, has the largest district in the church, covering 1,875,000 square miles. It is 3,500 miles from Cape Town to Nyassa on the north, and nearly 2,000 miles from Walvis Bay on the Atlantic to Inhambane on the Indian ocean, and there are four European languages spoken—English, Dutch, German and Portuguese, a score of native languages and four different governments.

10-22-37

In a message to his diocese in current South African Christian Recorder, the Bishop remembers the folks back home when he says: "As I write this to you, my children, I am reminded that I am over 10,000 miles away from home, my father and brothers and sisters and my own children. But I have God here in Africa with me, and nothing else matters much. God has given you to me, and your love and your help, and I am supremely happy. Then let us join together in prayer for more of His love to us, and let us share that love with one another.

"I am convinced that God has great things in store for us—for the African Methodist Church in Africa, for the African people, for all people who trust Him....."

A. M. E.

Church-1937

Reminiscences

By Rev. J. G. Robinson
Editor A. M. E. Review

As I write, I think. What wonderous changes have come and gone, during my life! I was born in a "Log Cabin" in Union County, Arkansas, seventy years ago. I entered the ministry, or rather I started preaching when I was fifteen years old, and joined the Conference when I was eighteen years old. Thus you see I have been trying to preach and pastor for a long period of years.

Thank God, He has blessed me and my labors to the extent, that I can say more than fifty thousand persons have entered the Church, as a result of my simple preaching. I have held revival meetings in practically every state in the Union, and in Canada. Bless God as I look back over the field, it makes me happy to recount the work, and witness through memory, the wonderful scenes and works for the Master, and the A. M. E. Church.

Now that with me "The Sun is setting," I can't help but look back and see the wonderful men with whom I associated and came in contact. There stands before me Rev. Cyrus Berry, of Arkansas. He it was who was my first Presiding Elder. What a wonderful man he was! Along with him were such men as Sterling Winstead, W. A. J .Phillips, J. M. Murchson, J. W. Whitesides, and others too numerous to mention What wonderful men! What wonderful days! Young men did not rush in and attempt to "Run" the conference. In fact, they did not speak until and unless they got authority from the older men. Oh well, they say, "This is a new day". Yes, it is a new day and in many instances and in many places 'New Dayism" has almost ruined the church. Let us pray, however for a better day, and for a more spiritually minded ministry that God may get the glory out of our work.

I have been asked "How did I get the desire to become a General Officer?" Well, I say such men as T. M. D. Ward, H. M. Turner, J. M. Embry, B. F. Lee, Jas. M. Henderson, Abraham Grant, Benj. W. Arnett, Wm. B. Derrick, and others, and I caught the spirit of progress from them and said to myself, "Why can't I become one of the leaders in this church"? Then I commenced visiting the Bishops' Councils, the General Conferences and Annual Conferences, to which I did not belong, so much so that everybody knew me.

I finally got it into my mind to try to beecome one of the church's writers. And I made up the caption, "Just A Few Dots,—That's All," and sent my first article to Dr. B. F. Lee, the then Editor of The Christian Resorder. He sent it back to me without one word of comment one way or another. I took it to a white Methodist preacher. He read and corrected it. I copied it and sent it back to Dr. Lee and in a few days it came out on the front page of The Christian Recorder. From that day, until this my articles have in some way or another been accepted by the Editors of the church. Also men who have "desired the office of a bishop" have written me and sought my support. Men who have wanted to become General officers have importuned me, to "Write them up." Among the treasures, which I expect to hand down to my son is the long list of letters I have from every man who has been elected to the Bishopric since I became a church writer. There are some, who actually do not know what they have written me and would disown some of the things they said if I were to give them out. But one of the elements in me is to "boost", hence, I love to say good things about men whether they like me or not. Some day, some how, all will come right. Thank God.

As I look back, and witness how close I came to being elected Editor of The Christian Recorder, and Editor of The Southern Recorder, and Editor of The Western Recorder, I wonder. But after trying for all of the above papers and lost out, I finally became editor of The A. M. E. Church Review. Brethren, as I said "The sun is setting with me." Just let me stay here, until "Sun sets." I think I have earned such.

As to the present line up, I am one man who believes that we have a fine set of Bishops today. Here they are. Just as fine a set as the church has ever had. Viz: Joseph S. Flipper able and courageous; Wm. H. Heard great preacher, and fine administrator; William A. Fountain, Chesterfield, and filled with power; Reverdy C. Ransom the orator, and race leader; John A Gregg, fine logician, and great singer R. A. Grant, true Methodist, and Spirit filled Gospel messenger; S. L. Greene able parliamentarian, and Philosopher George B. Young, Modest and quiet but as positive as men can be; Monroe H. Davis, leader in economics, and lover of the church; Noah W. Williams fine friend and wonderful diplomat in matters spiritual; David H. Sims, able preacher, scholar, fine organizer, and great Missionary; H. Y. Tookes, great Gospel preacher and lover of righteousness; R. R. Wright, Scholar, and leader along lines of Religious Philosophy and E. I. Howard, a fine hero, who knows no failure. These are our active Bishops. Bishop Wm. T. Vernon (Located,) a polished orator, and man of vision. Thus you have our Bishops Our General Officers. Viz:

Here they are: D. M. Baxter, who has given his life, and practically all of his earnings to build up the A. M. E. Book Concern; George A. Singleton, is perhaps, the ablest editor ever elected as Editor of The Christian Recorder; L. L. Berry, the one man who will give his life for the cause of Missions. John R. Hawkins, no words from me can describe the work of this great general officer. He has written his name in the clouds for the church. A. S. Jackson, great scholar, fine administrator, and leader of men; J. G. Robinson, (You know), E. A. Selby, one of the finest men ever elected to any position by our church. A. J. Wilson, like Dr. Baxter, has given his enegy, and almost spent out his life for the church of his choice. J. H. Clayborn, I would like to say more about him, because I had much to do with moulding his life for service in the church. But I will say: he is making a record that cannot be excelled. J. H. Wilson, to my way of thinking, is the ablest Methodist writer the church has ever produced. S. S. (Sun Shine) Morris is a man, standing alone in a class by himself in the work he is doing. The great project he is putting forth will ring down the ages to the unborn and bring thousands to the Kingdom of God and into the church of Allen.

In conclusion. Let us arise and do our full duty by our church; by every department in the churhc; and last but not least, let us in God's name, do everything we can to bring about a soul saving revival in every part of the church. God be praised. God bless you.

Yours faithfully,

235 N Farson St., Philadelphia, Pa.

Important Notice

CHRISTIAN RECORDER SUBSCRIBERS who fail to receive their papers this week will please send us their names and addresses immediately as our mailing list and files mysteriously disappeared overnight from the office of the newly elected Business Manager Dr. G. E. Curry, ostensibly to cripple our departmen and prevent the Christian Recorder from being mailed We intend to carry on under our Board of Publication for God and the Church.

GEORGE A. SINGLETON,
Editor

New Manager AME Publishing Board

DR. G. E. CURRY NAMED MANAGER OF A. M. E. PUBLISHING BOARD, SUCCEEDING BAXTER

PHILADELPHIA, Feb. 25.—(By George A. Singleton for ANP)—Dr. G. E. Curry, treasurer and business manager of Edward Waters college, Jacksonville, was elected Monday to fill the office of business manager of the A. M E. Publishing board, declared vacant at that time by the session of the 11 board members.

Dr. D. M. Baxter was permanently relieved by this action of the office of business manager he has held since 1924. Illness caused him to retire in July of last year following the Quadrennial conference. He will receive half salary according to law, until 1940. R. R. Wright, III, was also automatically relieved as deputy manager.

Former Governor Assists Negro Church

Former Governor William E. Sweet has made a valued contribution to the religious life of Denver since his return from Washington, D. C. During the early spring he gave very effective leadership as chairman of the Colorado Preaching Mission. Later in the spring he led a successful financial drive which made possible larger and more adequate quarters for the Goodwill Industries, sponsored in Denver by the Methodist Church and the Community Chest. Rev Russell Jones and his helpers are now carrying forward a stronger work in their new center. In the summer months, Governor Sweet interested himself in Rev. Russell Brown and Shorter African Methodist Episcopal Church. Shorter Church is the leading Negro congregation of the city and renders an invaluable service as a social center for the Negro people. Governor Sweet is leading a group in freeing Shorter from the heavy debt which has handicapped its service to this community.

CHURCH TO RESUME CONTROL OF SUN. SCHOOL UNION

Churchmen Lay Plans For Celebration of 150th Anniversary of Denomination At Memphis—Plead For Law Observance and Better Race Relations.

CHARLESTON, S. C., Mar. 11.—(ANP)—Presided over by the Rt. Rev. J. S. Flipper, senior bishop, the Bishops' Council of the A.M.E. Church held its closing session here last week, a feature of the meetings being discussion of a far reaching program calling for extensive work in the educational, missionary and extension departments of the church. Last Friday the council took the necessary action to change the charter of the A. M. E. Sunday School Union, the object being to put the property back into the hands of the church instead of under control of a special board. A special meeting of the charter members was ordered by the council, to meet in April.

Committee Drafts Statement

The report of the council's committee on the Sunday School Union controversy, in part, was as follows: "We, your committee to draft a statement setting forth the Council's attitude toward the A. M. E. Sunday School Union controversy, report as follows: Having considered all interests vital in the present A. M. E. Sunday School Union crisis and looking forward to unity and fraternity, to adjustment and the preservation of our heritage, make the subsequent pronouncement; the Bishops' Council of the A. M. E. Church, now in session, has hereby adopted unanimously the charter amendment as presented by the committee on A. M. E. charters which was duly appointed by the General Conference in session at New York City, in May, 1936.

The council also unanimously requested the A. M. E. Sunday School Union chartered board to sign a petition for the amended charter as presented by the committee on A. M. E. charters. By unanimous vote, the council requests all parties concerned to suspend further litigation until the A. M. E. Sunday School Board has acted on such petition, on or before their annual meeting in April, 1937." The report was signed by J. S. Flipper, senior bishop and by Bishops John A. Gregg, W. A. Fontain, G. B. Young, D. H. Sims, M. H. Davis and S. L. Greene.

Dr. S. S. Morris of Nashville, Tenn., secretary of the young people's department, presented the program for the 150th anniversary of the church to be held in Memphis, Tenn. Rev. J. S. Bryant, Columbus; E. C. Matcher, Dothan, Ala.; J. S. Johnson, Jacksonville, Fla.; T. J. Davis, Atlanta, and G. T. Stinson, Louisville, will assist in the work of promoting the young people's department

The council sent a special message to all members of the church asking them to co-operate with the agencies in their communities striving for law observance and better race relations. Bishop Flipper urged that each bishop and minister take the lead in upholding the work of the general conference. A special committee reported to the connection council that the bishops' council was a unit in upholding the order of the church. Bishop Flipper will continue to direct affairs of the church as senior bishop.

Bethel To Buy Large Uptown White Church

The New York Age
7-3-37

At the largest congregational meetings ever held in the church in the last eight years, members of the congregation of the Grace Presbyterian Church, Stuyvesant and Jefferson avenues, Brooklyn, voted to merge with the congregation of another Presbyterian Church in Queens and to sell the property to a local Negro congregation. The plans upheld by the vote of the parishioners (there were only four opposing votes) will be final when given the sanction of the Brooklyn and Nassau Presbytery.

The property will be purchased by the Bethel AME Church, now located at Dean street and Schenectady avenue, of which the Rev. Louis H. Midgette is the pastor. It has been agreed, it was announced, that the new owners will incorporate the church under the name of the Stuyvesant Heights Methodist Episcopal Church and will have the full support of the Methodist Conference.

Terms of the sale, The New York Age learned, were that the purchase price of the beautiful edifice of worship will be $50,000 of which $25,000 will be paid in cash. $5,000 will fall due in November when the title is passed. The balance will be left on a first mortgage at a five percent rate of interest.

The congregation of the Grace Presbyterian Church will merge with the First Presbyterian Church of Forest Hills. The plan would continue the Rev. H. Paul Cuhse in the pastorate of the Queens Church.

Protest Against Sale

Sole protest against the sale was raised by residents of the church neighborhood—residents who are not members of the church. These dissenters, attempting to present their case against the project, declaring that such action would lower the realty values and the general quality of the neighborhood and contending that conditions do not warrant sale.

Summer A. Sirtle, president of the Midtown Civic League, and Mrs. E. O. Bolling, founder and vice-president respectively, of the Hancock-Halsey Neighborhood Association, are leading the fight against the sale.

Sirtle claims the sale is being engineered by Esterbrook, white, uptown realtor, whom he charges with "railroading" the proposition. Sirtle further claims that a survey of the immediate vicinity shows that there are forty-eight white and two Negro homes on the block with the church and all white residents on the opposite side of the street.

Presbytery Approves Sale Of Brooklyn Church To Negroes

The New York Age
7-17-37

Apparently disregarding stalwart opposition on the part of neighborhood property-owners who claimed that invasion of the Stuyvesant section by a Negro congregation would be detrimental to property values and was "unethical and unnecessary," the Presbytery Council of Brooklyn, meeting on Monday evening at the Lafayette Presbyterian Church, approved the plan which provided for the sale of the palatial Grace Presbyterian Church property to the congregation of the Bethel A. M. E. Church, now located at Dean street and Schnectady avenue, of which the Rev. Louis H. Midgette is the pastor.

Controversey was first aroused on the subject when, at a large congregational meeting held by the members of the white church, they approved terms of the sale which provided for a $50,000 purchase price, $20,000 of which was to be paid in cash, $5,000 when the title was approved and the balance left on a first mortgage at a five percent interest rate.

It was revealed to The Age from impeccable sources that the $20,000 cash payment had already been placed by Bethel on July 17th. Sumner A. Sirtle, president of the Mid-town Civic League, who led the militant fight against sale of the church to a Negro congregation, was understood to have been astonished to find that the proceedings for the sale had progressed so well before the meeting of the Presbytery. He is alleged to have said:

Admits Defeat

"We are surprised to find that the deal is practically closed. We are late and licked, and we'd never be so unethical as to propose the breaking of a contract."

Protesting forces had been given five minutes to present their grievances before the Presbytery after the report of the Committee of seven appointed last week to investigate their charges, had been heard.

Interviewed at his home on Tuesday morning by The New York Age, the Rev. Midgette prophesized that the presence of the church in the community would mean a "new and richer power for the Negro, socially, politically and educationally." The church, he declared, is equipped with a spacious sound-proof gymnasium and affords many fine facilities hitherto denied Negro religious institutions. The progressive pastor even has plans for establishing in the church a clinic which with the aid of the doctors of the city, will cater to the medical and health needs of less fortunate children and adults.

It is expected that the sale will be approved by the State Supreme Court in a short period of time.

Church - 1937

Baptists.

KENTUCKY'S OLDEST BAPTIST CELEBRATES

HOPKINSVILLE, Ky., Jan. 14.—What is believed to be Kentucky's oldest and most historic Baptist church observed its 119th anniversary last week. The anniversary celebration closed with an elaborate banquet attended by leading citizens of both races. The present pastor is the Rev. Dr. T. Timberlake, who, with his charming wife, were the recipients of many useful gifts.

Mrs. Winnie Payne and Mrs. Lucy Slaughter, both slaves, back in 1817, with a small group of white persons, organized Providence Baptist Church in the home of John Pursley, white. Colored membership grew so rapidly that they were colonized and pastored by a white man with white officers; later they were moved from the white church to the present site in Virginia avenue and was named Virginia Street Baptist Church.

In 1852 they were permitted to call a Negro minister by the name of the Rev. Billie Hubbard. Later the Rev. Stephen Watt was called and under his pastorate Negro officers were elected. Within a few years the membership grew to fifteen hundred. It is the mother church of all Baptist churches in this city. Since it founding it has had seven pastors. They were as follows: Rev. Billie Hubbard Stephen Watt, William Howell, E Richie, E. Williams (who pastored here for 42 years), Rev. M. M. D. Perdue and Rev. T. Timberlake, who has served five years.

Among the membership are some of the leading citizens of Hopkinsville; boasting two lawyers, three physicians, two mail carriers, 38 school teachers, two phamacists, eight ordained ministers and several engaged in various kinds of business. Practically all members of this church are home owners.

GEORGIA BAPTIST SUCCEEDING

A few issues ago, the Georgia Baptist observed its first anniversary after relaunching. It is showing success and it deserves to succeed. During the eighties and nineties, the Georgia Baptist was a by-word in the homes of prominent families in most parts of the state. Even those who were not Baptists were patrons. Under the editorship of the lamented W. J. White, he made it a mouth piece of the race. The Georgia Baptist was established after The Tribune but was the first to have a complete printing outfit. For many years it was an institution of which the people of the state was proud. Unfortunately after the passing of Dr. White its influence waned, and soon after its publication was discontinued. Several attempts were made to resurrect it but they were futile. It was left to Dr. D. D. Crawford to lead the present attempt, and he is succeeding admirably. More than a year ago he renewed its publication in a modest form. His editorials and articles are such as to attract the attention of the readers, and should have an appealing effect upon the members of the denomination. The Baptists is the largest denomination in the state. It has among its membership many of the educators, professional, business and most prominent citizens. Along with others, they should support Dr. Crawford in making the paper of telling force in the state. To do otherwise, would be reflective on the entire denomination. The Tribune is anxious to see the Georgia Baptist with its own printing plant with a force of printers, pressmen and workers. This would be an inspiration, not only to the denomination, but the entire race.

Atlanta, Ga.
Christian Index
Feb 11 - 1937

NOTABLE NEGRO BAPTIST COMMENDS KIOKEE SHRINE

A MOST pleasing commendation for the work Kiokee Church is doing in building a meeting house that will fittingly commemorate the founding of the first Baptist church in Georgia was received recently by Dr. W. A Hogan, pastor of Kiokee Church, the leader in the movement, from Dr. D. D. Crawford, Executive Secretary-Treasurer of the General Missionary Baptist Convention of Georgia. Dr. Hogan having furnished us a copy of this letter, we take great pleasure in placing it on our editorial pages as an expression of the good will and fine fellowship which exist between two great leaders of white and Negro Baptists in Georgia. Dr. Crawford wrote Dr. Hogan as follows:

"Dear Dr. Hogan:

"I have seen the appeal of Kiokee and I am sending you herein $5.00 to help repair the old building and keep it on the map for information and inspiration to coming generations.

"My mother, as a slave, sat in that church more than one hundred years ago and listened to such great spirits as Jesse and Silas Mercer, Abraham Marshall, Sanders and others, and as a child I listened to her tell about that old church. I had the pleasure of going to the church house one day and, looking in, it seemed that I was standing on enchanted ground, and I could all but hear the thunder of those mightiest who suffered so much to make Georgia safe for Baptists.

"My mother was owned by Dr. Nathan Crawford whose wife was Dr. Daniel Marshall's oldest daughter She knew Abraham Marshall well. I had the pleasure last Wednesday of preaching the one hundred and forty-ninth anniversary sermon of the First Bryan Baptist Church in Savannah, the oldest Negro church in this country, and it was organized by Dr. Abraham Marshall and, two years later, he organized the Springfield Baptist Church. Augusta, the second oldest Negro church known to written history.

"I wish I could make this amount ten times more, but this is the best I can do at this time. I hope to take another look at the old church when you finish the repairs. It is great to be a Baptist and a little greater to be a Baptist preacher. God believes in Baptists as they believe in Him. You and your good people have my sincere prayers and best wishes for success.

"With all good wishes, I am, Yours,

"D. D. CRAWFORD."

But many of our people do not know Dr. Crawford. In the foregoing letter there is no hint of his achievements and the positions of honor he holds in the collective work of Negro Baptists in the state. Dr. Crawford has been preaching forty-nine years, thirteen of which he spent in the pastorate, the remaining years he has spent in the office or out on the field in denominational work. Of these, twelve and one-half years, he was Educational Missionary, and the last twenty-two he has been Executive Secretary-Treasurer of the General Missionary Baptist Convention of Georgia, with headquarters in Atlanta. In his position at the present time he is historian, statistician, theological advisor, and director of denominational activities in the state. Negro Baptists in Georgia number seven hundred thousand members. In all of their denominational enterprises they are doing excellent work. We thank Heaven for Dr. Crawford's character and leadership.

EUROPEAN BAPTISTS
INVITE U. S. NEGRO
AS GOODWILL ENVOY

Crusader News Agency
5-24-37 New York, N.Y.

MARSHALL, Tex., May—(CNA)- Dean H. M. Smith, dean of Bishop College here, has been invited to speak in six European countries as "a good-will ambassador from Negro Baptists to young Baptists of Europe." The unusual invitation was extended by Dr. J. H. Rushbrooke of London, England. Dr. Rushbrooke is the General Secretary of the Baptist World Alliance.

Dean Smith has accepted the invitation and will sail from New York on June 2. On his tour he will be the official guest of Baptists in England, Wales, Scotland, Germany, France and Switzerland. While in Europe his headquarters will be the Baptist World Alliance offices at 4 Southampton Row, London, England.

The expense involved in the "good will trip" has been underwritten by a group of white Baptist laymen in New York, it was said.

BAPTIST SOCIAL GROUP REPORTS

Tampa, Fla. Times
May 14, 1937

Southern Convention at New Orleans Deplores Recent Child Marriages

New Orleans, May 14.—(AP)—The Southern Baptist Convention agreed today that "surely" 16 is the youngest age at which a girl should marry.

That age was fixed in the important report of the Social Service Commission made by A. J. Barton of Wilmington, N. C., to the more than 4000 messengers and hundreds of visitors here from 18 Southern States for the annual sessions.

The report not only "deplored" recent "child marriages" but plainly-spoken discussed other national and international problems.

"Centralization" Attacked.

Particularly scathing was the attack on "a centralization of power in government, both national and state" with the result that the "people are rapidly having their rights and liberties abridged and in some instances spurned and trampled under foot."

A similar attack was made yesterday by Dr. John R. Sampey president of the Baptist Theological Seminary at Louisville, Ky., and president of the convention. He asserted in his annual address that if the "trend toward a totalitarian state continues" pastors may soon "be required to read to their congregations the announcements of the governmental authorities."

"Divorce Problem."

"The divorce problem," the report said, "must be solved by the enactment of laws more wisely safeguarding and restricting the rite of marriage.

"This phase of this important matter has been greatly emphasized during the recent months in the publication by the Associated Press of the facts in regard to a great number of child marriages. It reveals in a startling way the lack of intelligentt moral concern on the part of state legislatures in enacting laws governing the rite of marriage."

The report cited the marriage of a nine-year-old girl in Tennessee to a 22-year-old man and the subsequent enactment by Tennessee of a law setting 16 as the minimum age limit for a girl to marry.

"Surely 16 is young enough," the report said.

Report on Lynchings.

Barton expressed gratification over a reduction in the number of lynchings in 1936. He said a report compiled at Tuskegee Institute, Tuskegee, Ala., showed nine lynchings in 1936, the lowest on record for any one year, as compared with 20 for the previous year. The lynchings by states in 1936 as listed, were Georgia 6, Arkansas 2 and Florida 1.

"We cannot, we must not, be content until the last vestige of barbarism is removed from our land," he said.

Italy's conquest of Ethiopia was described as an "inexcusable and wanton war of pure aggression and conquest," in the committee's discussion of international relations.

Cognizance likewise was taken of the conflict in Spain but the commission merely expressed "deep sympathy for the Spanish people as a whole."

Cautious Approach to Social Issues

Resolutions of a denominational body like the Southern Baptist Convention which condemn mob violence, aggressive war, traffic in intoxicating liquor, lax marriage statutes and tobacco smoking, represent an almost irreducible minimum below which any such organization that expresses itself on social questions can hardly fall.

An exception should be made as to the tobacco resolution because of its triviality. The condemnation rests on dubious foundations and will hardly affect the habits of a denomination that smokes as much as any other, and will continue to do so. Nor is there any justification for condemning lax marriage statutes without at least a word about preachers who perform them. But in the main the resolutions adopted deal with subjects on which opinion is firmly fixed or on which the church's record is well known.

The real point to the Baptist resolutions in New Orleans is what they did not contain. They did not contain declarations about farm tenantry or about "the un-Christian basis of our present racial relationships" or about the rise of organized labor or its promise "to become the most significant non-religious movement of our day."

To say that the result is surprising, however, would be to disregard the history of such denominational organizations. They are by nature conservative. On subjects which can be given a moral hue they vote willingly. But on subjects which raise controversial social questions they prefer the more cautious approach. In this respect the Southern Baptist Convention reflects with reasonable accuracy the course of Southern thinking. The plight of the share-cropper is still the concern of only a minority in the South. The struggle to obtain justice and fair dealing for Negroes has advanced further but is still far from a universal Southern effort. The rise of the labor union is more conspicuous now than at any previous time, but the South is still more opposed to organized labor than any other section.

The most hopeful fact is that at least a minority—and apparently a vigorous one—does wish to face the facts of Southern life. It may have been soundly beaten in New Orleans, as it has been for each of the past four years. But in the long run it will win.

Norfolk, Va. Pilot
May 20, 1937

RACE HARMONY PLEA MADE IN SWITZERLAND

Dean Smith Addresses World Meeting Of Young Baptists

PARIS, Aug. 13—One of the most dramatic and forceful appeals for world brotherhood and better race relations was made in Zurich, Switzerland, by Dean H. M. Smith, representing the National Baptist convention of the U. S. A.

Zurich, for a week, (August 7-11) had entertained thousands of young Baptists who had come from all parts of the world to attend a "World Congress of Baptist Youth." The final session programed as a "Dedication Service" was the setting for Dean Smith's message. Among other things he said:

"Within our own day and generation, not a 100 miles from Switzerland a man of culture and wealth looked out from his position of place and power and actually saw this world in which he lived.

"He saw flowing into the cities of Europe in a golden stream the wealth and treasure of Africa. He saw the raw materials of that fabulous continent greedily consumed by the passion for profits of our modern world.

"He saw the men and women of Africa—human beings like ourselves—exploited and ravaged. He saw the inhuman brutality of the Belgian Congo which made Brussels rich and the Congo a festering sore on the face of the earth. He saw Europe fat and Africa bleeding. What did he do?

Goes To Africa

"Retreat into some safe "City of Refuge" to find God and forget the sins of the world in which he lived?

"This might have been the solution of a man less Christian than Albert Sweitzer, but it would not do for this modern prophet who lives today.

"With clear eyes and burning heart, he leaves Europe and goes into the heart of ravaged Africa and there, in the jungles, builds, operates and maintains a great hospital for the natives of Africa.

"Determined that altho thousands of white hands have beaten, bruised and broken the heart of Africa—here at least are one pair of white hands that shall cleanse, and bind, and heal the heart of that land.

"Albert Sweitzer discovered that before he could find peace with God, he must make peace with his black brothers in Africa.

"You and I must learn the same lesson. In the words of Sweitzer —'Reverence for life, this is the secret of living'—we find God only when we discover that every man is our brother—and determine at any cost to treat him as a member of the Family of God."

Church-1937

Baptist.

J. C. Jackson Heads Baptists for 19th Term

Hartford Cleric Leads N. E. Baptist Missionary Convention.

PAYNE ELECTED VICE-PRESIDENT

Afro-American Mrs. E. B. Holland Selected by Women.

6-26-37

BALTIMORE—The Rev J. C. Jackson of Hartford Conn., was re-elected to the presidency of the New England Baptist Missionary Convention for the nineteenth term when the body selected officers at its sixty-third annual meeting at Enon Baptist Church, here Friday.

There were only three changes made in the staff of officers.

The Rev. Arthur J. Payne, pastor of Enon Baptist Church, this city, was elected vice president, to succeed the Rev. W. A. Taylor, who was elected vice president at large.

The Rev. A. A. Watts, pastor of the First Calvary Baptist Church of Paterson, N.J., was elected treasurer to succeed the late Rev. J. H. Hughes and the Rev. C. L. Franklin, pastor of the Shiloh Baptist Church, Tarrytown, N.Y., educational secretary, to succeed the late Rev. J. B. Boddie.

The Rev. Mr. Watts is a graduate of Drew Seminary. The Rev. Mr. Franklin graduated from Virginia Union and studied at the University of Chicago, Columbia University and Union Theological Seminary.

Other officers re-elected were:

The Rev. F. H. Hedgeman, Ardmore, Pa., corresponding secretary; the Rev. W. Marvin Gibson, recording secretary; the Rev. J. O. Jones, Philadelphia, statistician, and the Rev. C. M. Long, New York, auditor.

State vice presidents elected were:

The Rev. W. H. Hester, Massachusetts and Rhode Island; the Rev. B. L. Matthews, Connecticut; the Rev. G. H. Sims, New York; the Rev. Robert Anderson, District of Columbia; the Rev. C. L. Aiken, New Jersey; the Rev. C. C. Adams, Pensylvania, and the Rev. A. R. James, Delaware.

Executive Board

The executive board includes: The Revs. A. C. Powell, C. T. Wilcher, J. B. Pharr, W. A. Harrod, J. A. White, T. S. Harten, R. J. Boulden, W. P. Hayes, G. E. Morris, W. A. Epps, C. C. Adams, E. D. Crawley, M. J. Minor; W. P. Allen, attorney, Eustace Gay, Mrs. E. B. Holland, Mrs. E. P. Matthews. the Revs. J. B. Mitchell, W. T. Pinn, J. P. E. Lowe, S. W. Ravernall, W. L Clayton, W. T. Watkins;

The Revs. W. A. Campbell, F. W. Means, G. H. Sims, W. B. Scott, J. E. Kirkland, W. W. Flemming, K. L. Warren, M. L. Shepard, J. C. Love, and B. L Matthews.

$1002.82 to Education

Of the total receipts, $3,922.75, taken by the convention in the past year, $1002.82 was given to education through the National Training School for Girls at Washington, Virginia Seminary at Lynchburg, and Northern University at Long Branch, N.J.

Women Elect

The Women's Auxiliary elected Mrs. E. B. Holland president of their division at a session Thursday night.

Other officers of the auxiliary are:

Mrs. Henriettta Wilbourne, New Jersey, vice president; Mrs. Hester B. Holt, New Jersey, recording secretary; Mrs. M. E. Jackson, Connecticut, treasurer; Mrs. L. D. Pharr, Connecticut, assistant treasurer, and Mrs. A. Hughes. New Jersey. statistician

A Militant Religionist

Dean H. M. Smith, formerly of Bishop college, Marshall, Texas, in speaking before the Baptist World Alliance, recently took exactly the position that Negro religionists should take in speaking before such an august body. Dean Smith attacked lynching and delivered a forthright statement covering conditions in America that all professed white Christians should fear.

Baptist Digest

We have always contended and firmly believe that nothing is gained by Negro leaders who pussyfoot around, and when given the opportunity to stand before white churchmen, dodge the real issues that daily engross black men and women.

7-17-37

We think that far too many Negro preachers do this sort of thing. We do not feel that such ministers intentionally take this backward step, but in their zeal for an imaginery and doubtful peace they easily fall into an attitude that placates, condones and averts direct attack upon wrong.

Oklahoma City Black Dispatch

Such enthusiasts for peace forget that there can never come permanent and equitable adjustments among men except upon a basis of truth and fact. No racial leader has the right to go out and say that everything is all right within his racial ranks when he knows that the exact opposite is the true picture.

The average Negro who stands before a white audience is inclined to say what he assumes that white audience wants him to say and as a result he begins and ends his speech without offering a morsel of fact or philosophy that would properly guide or direct his auditors. He never knows that out in that audience there are scores of white people just dying to know what black folk are thinking about, and who would change completely their attitude towards men of color if they really knew.

We have in mind a white bishop who sent for this writer sometime ago and when we talked with him in his office he said he had sent for me in an attempt to find out what was wrong in the Negro congregation over which he had oversight.

> **"I have had every one of the members of that church come in here and sit where you sit. In every instance when I asked them what is wrong with the church I am convinced that they have not told me, but have sought to say what in their judgment they felt I desired them to say."**

Now here was a friend of the black man who could not dig through this unfortunate complex of American Negroes to find the truth. He could not establish fact even though he wanted to help the congregation.

Contrasted to this is an experience we had sometime ago in a white church at a Sunday night service. We stood in the pulpit in a section of the city where Negroes have never been allowed to live and said openly that laws on the

Gastonia, N. C. Gazette
August 4, 1937

Urges Baptists To Admit Negroes To Places Of Worship

Dr. McNeill Poteat Would Give Negro His Civil Title, Stop Church Segregation.

RIDGECREST, Aug. 4—(AP)—A plea to give the negro his civil title and discontinue racial segregation in public worship was before the Baptist assembly today.

Speaking yesterday for his last time as a minister of the Southern church, Dr. McNeill Poteat, for eight years pastor of the Pullen Memorial Baptist church at Raleigh, told the assembly "American citizens get all excited about presidential tampering with the Federal Constitution and yet stand by complacently as constitutional rights are denied to millions."

"The Catholic and the Communists," he said, "soon will win over the support of the southern negro. If southern Protestants are to prevent this, they must accord the negro his civil title and discontinue racial segregation in public worship."

Dr. Poteat will assume pastorship of the Euclid Avenue Baptist church in Cleveland, Sept. 15. He formerly was professor of philosophy and ethics at the University of Shanghai.

Macon, Ga., News
August 7, 1937

WHITE PEOPLE WELCOMED NEGROES

At the celebration of Union Primitive Baptist Church's hundredth anniversary last week, minutes showed that prior to the war between the states slaves were called "men of color" or "women of color," and were welcomed as members. After the proclamation of freedom they were called "freedmen." On Dec. 21, 1867, this appears on the church minutes:

"Instructed M. Dumas, J. T. Goodman, and J. Goynes, to inform Brother Barney Pate, a licentiate freedman, to be present at our next conference to submit to ordination in case he and the rest of the colored members take letters and constitute themselves into a church capacity."

In the minutes of Jan. 25, 1868, is the following:

"Relative to the ordination of Brother Barney Tate, a freedman, the presbytery proceeded to examine the brother, and finding him orthodox and orderly, brought him under the imposition of hands, and set him apart to the ministry. The church then granted letters of dismission to the freedmen of the church."

In speaking of the relations between the Negroes and the white people in those days, Judge Ogden Persons said during his address.

> If the people of the South instead of by the incendiary . . . much bad feeling
> the Negroes who were thus leaving white churches had been ministered to, and taught carpetbaggers of the North . . . in their churches and schools by the friendly white might have been spared."

statute books of this state preventing white and black people from marrying should be abolished. But we did not end with the bare assertion; we gave our reasons.

We pointed out that we were trying to protect Negro women and that we could not protect them until we made all men who approached them assume the same responsibility they would assume if they approached white, red or yellow women. "Under certain conditions I want to compel white men to give Negro women their names, and under certain other more serious conditions I want to compel them to give their name to children of black mothers," we told that white audience.

When that speech was concluded the membership of that church crowded around me endorsing what was said and one old lady stood before me with tears in her eyes and said this significant thing:

"Son, what you are talking about is the real challenge to white Christianity."

We have heard too many Negro leaders get up before white audiences saying they did not want social equality. We tell every white audience we can get to that we are seeking social equality for ourselves personally and for our race. There is no sane human being who when you express your views on this subject can but agree with you that you are entitled to attain every worthy human level. If you do not want social equality, you want social inferiority. Which do you mean?

The Negro minister has a better opportunity than any other unit of the race to bring these compelling facts home to white people. Into the great interracial program adopted by many liberal minded white Southerners there should be dumped a car load of facts. These people want to know and they are entitled to enlightenment. This is the worthy program of Dean Smith and his address before the Baptist World Alliance will do much good.

We have never felt that Negroes should join in interracial groups on the theory that the effort is started and maintained for the sole benefit of black people. It should be constantly pointed out that white people get as much and in many instances more than Negroes get out of such an effort.

Take lynching. One Negro is burned at the stake. The helpless victim lost his life, but at the same moment 1,000 white men lost their souls. There's no getting away from it. We gather in the harvest what we sow, and there is no evil which does not have within itself the seeds of its own destruction.

Negroes are allowed to live in a section of the community where modern sanitary conveniences are not provided. When smallpox, typhoid fever or some other communicable disease breaks out in that community the wind knows no Jim Crow or segregated line. An unsanitary, unhealthful Negro community hangs like a Sword of Damocles over an adjacent white section.

Poor whites are just beginning to awaken in the South to learn that the farm tenantry and the vagrancy system developed for Negroes following the Civil War, has today gripped millions of citizens in its cruel grasp whose faces are not dark.

More strength and long life to Dean Smith, and may his militant example be emulated by hundreds of other followers of the cloth in the years to come.

Labor Question To Be Debated At Convention

Shrine Temple To Be Scene of Meeting In Los Angeles

CHICAGO —(ANP)— The National Baptist Convention, Inc. which meets at Los Angeles September 8-13, is looking forward to one of the most important and largest convention that organization has ever held.

Convention sessions will be held at the big Shriners Temple.

Numerous projects for strengthening the work of the organization and for integrating more fully the religious life of the Baptists of the country with the social and economic forces playing upon them will be launched. Forums will be held upon the present economic situation as it affects the Negro group, and the matter of unions as they affect Negro workers will be discussed.

TO ACT ON LABOR

Delegates. it ie said, will insist that capital and labor alike must recognize and respect the rights of one another; that workers have the right to strike for higher wages and better living conditions and that individuals desiring to work should not be prevented from so doing by striking working by the use of force, violence and intimidation.

Plans will also be made at the big conclave for a nationwide celebration marking the 75th anniversary of the freedom of the Negroes. Street preaching will be another feature, with some of the best ministers in the connection exhorting the public in this manner, hoping to combat some of the "isms' and cults for which California is famous.

Sunrise devotional services will be held daily under the auspices of the Home Mission Board, with Rev. T. T. Lovelace directing and a radio pulpit is also planned where the best in the race and denomination can be heard. The Woman's Auxiliary Convention will hold its sessions at Second Baptist Church.

TO START $50,000 DRIVE

A drive for $50,000 to finance the various interests of the convention will be instituted. The death of T. C. Wyndham, famous contractor who built the National Baptist Publishing House is to be held up as a challenge to complete payment of the debt on that institution and to show a loyalty for all he did by strengthening his estate through liquidation of the church's debt to it.

The annual address of President L. K. Williams will be a main feature of the 58th annual session and among the others of prominence who will address the delegates are Senator William E. King, of Chicago; Dr. George W. Haynes, New York City; L. J. Webb, Arkansas; Dr. W. H. Jernigan, Washington, D. C.; Prof. E. W. D. Isaacs Jr., Tennessee; and Rev. R. C. Barbour, editor, National Baptist Voice

Saturday morning, September 11, special memorial services will be held, with the roll call of the deceased read by Rev. H. C. Pope, New Jersey; the memorial sermon will be delivered by Dr. J. N. Stokes of Florida. Installation of officers will be held Saturday afternon. The Monday following the close of the convention will be set aside for sightseeing and visiting with Los Angeles Baptist Church and lay leaders.

REV. A. L. JAMES NAMED BAPTIST MISSION HEAD

Mrs. J. H. Randolph Re-elected Chief of of Women's Unit

$20,000 REPORTED AT VIRGINIA MEET

Goal for 1938 Is Set at $45,500.

NORFOLK, Va. — By a margin of twenty-two votes over his single opponent, the Rev. A. L. James, Roanoke, Va., was chosen president of the Lott Carey Foreign Mission Convention at the fortieth annual assembly of the organization, last week.

The Rev. Mr. James was filling the unexpired term of the late C. S. Brown of Winton, N.C., who died in September, 1936. He received eighty-seven votes, while the defeated candidate, the Rev. G. O. Bullock, of Washington, D.C., pooled sixty-seven.

Receipts Are $15,161

The certified report of the corresponding secretary and treasurer showed total receipts of $15,161.82. for the year ending July 31, and disbursements of $14,864.32. The women's auxiliary raised $4,942.15, during the year. The financial goal for the ensuing year is $45,550.

The Rev. J. H. Randolph, pastor of Mt. Moriah Baptist Church, Washington, retained his office of corresponding secretary, defeating the Rev. G. W. Watkins, pastor of Bank Street Church, host, 108-22.

The vice presidents, all re-elected, are:

The Revs. J. M. Ellison, Washington; J. T. Hairston, North Carolina; J. W. Winn, Texas; G. W. Sallie, Pennsylvania; G. E. Askew, Michigan; A. A. Watts, New Jersey; N. L. Scarborough, Ohio; T. S. Harten, New York, and J. W. Coleman, Illinois.

Women Re-Elected

All officers of the women's auxiliary were re-elected. Mrs. J. H. Randolph, wife of the corresponding secretary of the convention has held the presidency for several years.

Others are:

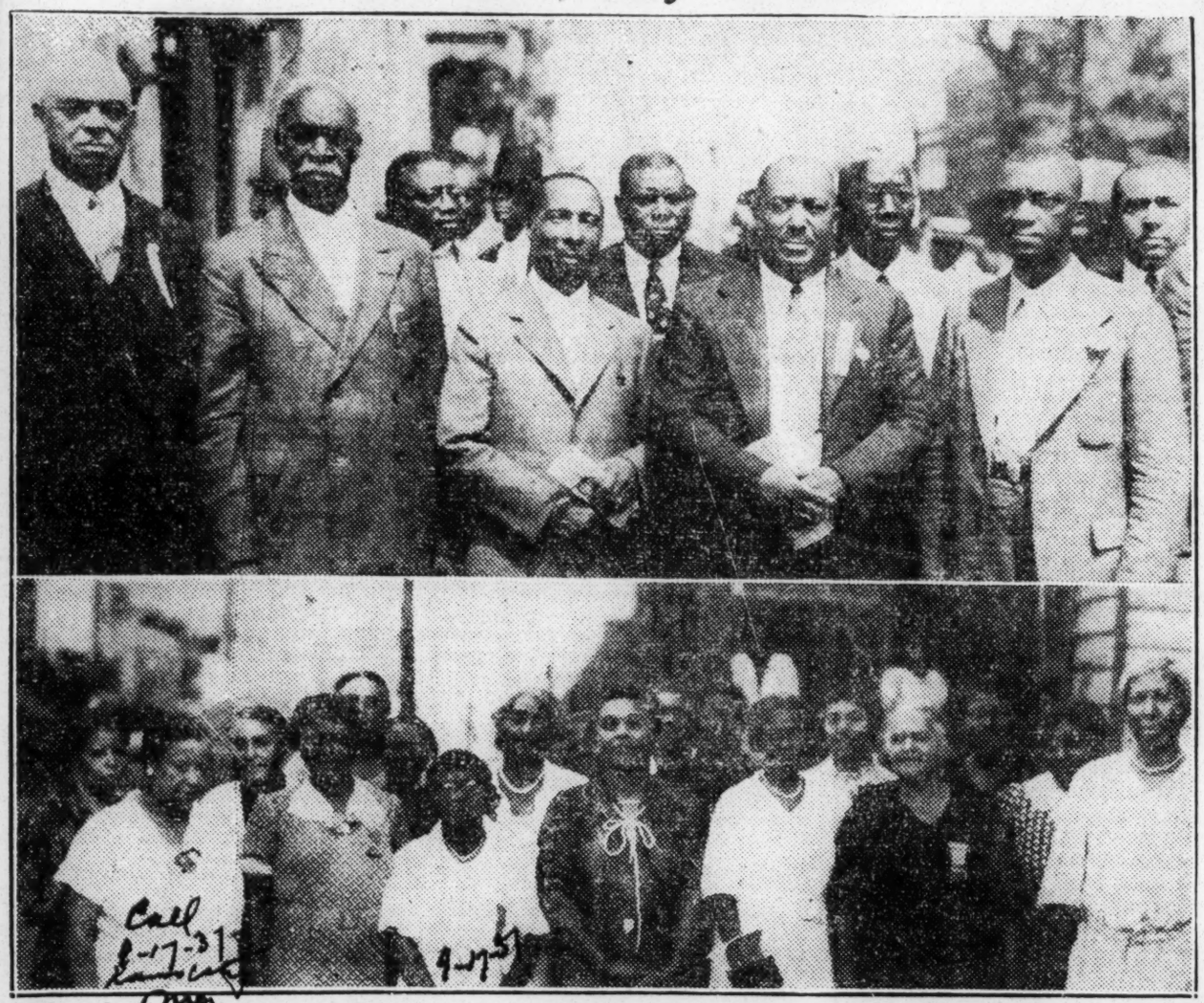
Mesdames A. Elizabeth Weeks, recording secretary; M. I. Penn, corresponding secretary; G. O. Bullock, treasurer; L. L. Walker, president of the executive board; L. L. Walker, president of the executive board; O. S. Bullock, superintendent of the junior department, and W. A. Ransome, assistant superintendent.

Mrs. J. H. Hughes was elected to the newly created office of auditor.

Church - 1937

Baptists.

New Lott Carey Officers



Newly elected officers of the Lott Carey Baptist Foreign Mission convention and woman's auxiliary. Officers of the convention in the top photo are, left to right: Dr. G. O. Bullock of Washington, vice president; W. T. Johnson, Richmond, chairman executive board; J. A. Brinkley, Richmond, assistant recording secretary; J. Harvey Randolph, Washington, corresponding secretary; A. L. James, Roanoke, president; A. W. B. Brown, of Richmond, treasurer; J. L. S. Holloman, Washington, editor of Lott Carey Herald. Not shown in the photo are the Rev. Harvey N. Johnson of Portsmouth, auditor; Rev. J. H. Moore of Charlotte, recording secretary; and the Rev. P. A. Bishop of Rich Square, N. C., statistician. The incumbents of the Women's Auxiliary of the Lott Carey Foreign Mission Convention are shown in the group photograph above. From left to right: Mesdames J. L. S. Holloman; R. A. Lutton; A. E. Weeks, recording secretary; J. H. Randolph, president; M. E. Puryear, secretary of the executive board; J. R. Weaver; S. R. Whetts; M. M. Lewis. The back row, left to right, shows Mesdames A. L. James; Pearly D. Hart; G. W. Watkins; Elmira Lacey; J. E. Epps; Millie B. Paxton; Rosie Kendrick; J. H. Moore; N. L. Scarborough. Norfolk Journal and Guide Photo.

REV. PRINCE AGAIN HEADS BOYD GROUP

Cuch

Birmingham Delegates Vote To Meet in Fort Worth, Texas, in 1938

9-17-37

BIRMINGHAM. — (Special) — With a declaration against religious intolerance, race hatred, segregation and the present liquor traffic, the National Baptist Convention of America, unincorporated, adjourned here Sunday night, September 12, after a five-day meeting in the municipal auditorium.

Kansas City

The Rev. G. L. Prince of Galveston, Texas, was reelected president of the Boyd faction as the curtain on the 1937 session went down.

Mo.

Delegates from 32 states were present.

Sunday afternoon, the closing session, was devoted to a mammoth missionary mass meeting, in which a native African preacher held the center of the stage. At 11 o'clock President Prince delivered the annual sermon. At 9:30, Henry Allen Boyd conducted a Model Sunday school, and at the night session another sermon was delivered.

To Distribute Literature

After a contest between Kansas City, Colorado Springs, Colo., and Fort Worth, Texas, the messengers assembled, by a two to one vote selected Fort Worth, Texas for the 1938 meeting.

Definite plans were formulated to distribute Baptist literature printed under the auspices of the convention for the more than one hundred millions beyond the seas, as recommended by the secretary of the publishing board. The Rev. Talmage Sands of the Bahamas Islands addressed the audience on Saturday night. B. J. Davis, editor of the National Baptist Union-Review, and Dr. Ernest Hall, D. D., of Cleveland, were the speakers on Friday night.

Financial assistance was given to Guadalupe college at Sequin, Texas, the Florida Normal and Industrial institute at St. Augustine, Fla., represented by Prof. N. W. Collier, who spoke before the convention, and the Virginia Theological seminary at Lynchburg, Va., represented by Dr. Powell, the president, who addressed the convention.

Officers Elected

The three-point program that has been pushed forward vigorously for the past year, is to be continued for this coming year.

The following officers were elected: G. L. Prince, Galveston, Texas, president; C. P. Madison, Norfolk, Va., secretary; A. A. Lucas, Houston, treasurer; J. C. Lott Austin, Texas, chairman, Foreign Mission board; J. H. L. Smith Chicago, chairman, Home Mission board; J. L. Harding, Nashville chairman, educational board; L. W. Mingo, Chicago, chairman, B. Y. P. U. board; Marshall Moore, Cincinnati, chairman, benevolent board; N. C. Crain, Houston, chairman, evangelical board; J. P. Robinson, Little Rock, chairman, publishing board, with the following board secretaries:

O. J. Allen, Norfolk; Henry Allen Boyd, Nashville; H. B. P. Johnson, New Orleans; W. A. Joshua, Houston; I. M. Hendon, Chicago; J. P. Reeder, Columbia, S. C.

No change was made in the Woman's Auxiliary convention. Mrs. M. A. B. Fuller, Austin, Texas, was elected president; Mrs. Eva Ball White, Baltimore, secretary.

15,000 ATTEND NAT'L BAPTIST CONVENTION

Chgo. Defender

L. K. Williams Flays Reds at Session on Coast.

9-18-37

Baltimore,

ST. LOUIS VOTED 1938 CONVENTION

10,000 Pay to Hear Nannie Burroughs.

LOS ANGELES (ANP)—Re-electing its entire directorate and selecting St. Louis, Mo., for its next meeting, the National Bap-

tist Convention, Inc., closed its annual session here Sunday after hearing its president declare for unionism and slash at communism.

The convention drew a throng of 15,000 delegates and visitors for the session at the Shrine Auditorium, which was donated by the Chamber of Commerce.

Governor Speaks

Governor Frank Merriam and Mayor Frank L. Shaw were among the officials who welcomed the representatives of Baptist congregations estimated at 8,000,000.

More than $25,000 was raised in enrollment quotas as the Baptists took over the city after being welcomed by a crowd of 12,000, when President L. K. Williams's special train rolled into the city.

Dr. Williams decried the spread of crime among his people, gave poverty as a contributing cause and declared the increase of liquor traffic an undermining force in American life, when he delivered the opening address.

He called for a house-cleaning to rid colored communities of politicians who sponsor vice, corruption and crime. The Chicagoan asserted that race relations are improving.

Urges Unionism

Dr. Williams advocated strong unionism among people as a solution of the race problem in America.

"It seems to me that the colored group should join any or all unions that will grant them justice and equal rights. Labor, after its first struggles of organization are over, will prove to be a stronger amalgam of all laboring classes than any race diversities or race distinctions," he explained.

"It seems to me that in this contest the church should advocate . . . more liberal compensation for workers . . . and that capital and labor alike must recognize and respect the rights of one another."

Raps Communism

Dr. Williams abhorred the spread of communism in America. He said:

"Atheistic communism rejects and discounts God. It contends for the self-existence of matter and a cold, heartless materialism which leaves man the victim of chance and blind fate.

Dr. W. H. Jernagin reported as delegate from the Youth Conference which met in Zurich, Switzerland, during July, 1937.

10,000 Hear Educator

Ten thousand persons paid 25 cents to $1 to hear Miss Nannie H. Burroughs, head of the National Training School for Women at Washington, D.C., urge that colored people give the world a new interpretation of Christian brotherhood and social justice.

The women's auxiliary, headed by Mrs. S. W. S. Layton, met at Second Baptist Church.

Officers Re-elected

The officers were re-elected as follows: L. K. Williams, president; D. V. Jamison, vice president; W. H. Rozier, A. L. Boone, and T. S. Harten, regional vice presidents; J. M. Nabrit, secretary; and E. Arlington Wilson, U. G. Robinson, T. O. Fuller and Marshall L. Shephard, secretaries, and B. J. Perkins, treasurer.

The boards will remain as they are.

Baptists Vote to Hold 1938 Session in Texas

BIRMINGHAM, Ala. — Fort Worth, Texas, was chosen as the 1938 meeting place of the National Baptist Convention of America, which closed its fifty-seventh annual session here last week.

The women's auxiliary, headed by Mrs. M. A. B. Fuller of Austin, Texas, met in conjunction with the national convention, holding its thirty-seventh annual meeting at the Sixteenth Sreet Baptist Church, while the ministers met at the auditorium.

In his annual address, the Rev. G. L. Prince, president of the convention, referred to the Baptist as the weakest of all denominatoins, when it comes to getting things done.

He also declared that the ministers make good salaries, but that they spend it all, saving nothing for a rainy day. He urged the women to conduct themselves as a more orderly and peaceful body while holding their sessions.

During the session, an address was delivered by the Rev. W. H. R. Powell, president of Virginia Seminary and pastor of the Shiloh Baptist Church of Philadelphia, in which he gave a brief history of Virginia Seminary.

On Program

Other participants in the sessions included: the Rev. O. E. Kelly of Newark; the Rev. J. S. Givens of New York; the Rev. M. M. Pierce, and the Rev. J. P. Reeder, of Columbia, S.C.

A report was made by the committee on orthodoxy, stating that baptism is essential to church membership and salvation.

The reason that Baptists refuse to allow members of other denominations to commune with them, the report stated, is that they have not been baptized and are, therefore, considered as non-church members.

In her annual address to the women, Mrs. Fuller urged that the Baptists begin to think of building playgrounds in connection with the churches so as to get a stronger hold on the children.

She also urged that an effor be made to raise the health standards in the various com munities, and pleaded that a mo active part be taken in the adu educational facilities being pro vided by the Government.

Among other things, the convention voted to distribute more literature printed under the auspices of the convention, and to give financial assistance to three denominational schools:

Virginia Theological Seminary, Lynchburg, Va.; Florida Normal and Industrial Institute, St. Augustine, and Guadalupe College, Seguin, Texas.

Re-Elected

Officers were re-elected to all posts except that of historian, this officer having died during the past year.

Officers are:

The Revs. G. L. Prince, Galveston, Texas, president; G. C. Coleman, Los Angeles, first vice president; S. A. Pleasants, Houston, Texas, second vice president; A. A. Lucas, Galveston, Texas, treasurer;

The Revs. C. P. Madison, Norfolk, recording secretary; Marcus Taylor, Muskogee, Okla., first assistant secretary; B. F. Parks, Fort Worth, Texas, second assistant secretary;

H. W. Jackson, Houston, Texas, third assistant secretary; J. H. Brewer, St. Louis, Mo., fourth assistant secretary; W. M. Grimble, Louisiana, corresponding secretary;

The Revs. L. A. Nicholas, Louisiana, historian; J. Washington, Chicago, statistician, and J. B. Beckham, Springfield, Ill., auditor.

To Boards

Among those elected to the various boards were:

Foreign Mission: The Revs. H. R Johnson, Virginia; E. W. White, Baltimore, and G. A. Lane, Tennessee;

Home Mission: The Revs. P. P. Eaton Virginia; Simon Williamson, Maryland and H. Milerson, New York;

B.Y.P.U.: The Revs. O. J. Allen Virginia; K. D. Dixson, New York W. G. Dinkins, Michigan, and Mis Cora Jordan White, Ohio;

Evangelical: The Revs. O. J. Allen Virginia; J. H. Lawson, New York and Matthew Wilkerson, Maryland;

Church-1937

Baptists.

Southern Baptists In Major Programs At National Confab

Dr. A. L. James Defeats Dr. G. O. Bullock

Movement To Place Secretary On Full Time Basis Fails

By REV. TASCHEREAU ARNOLL

LOS ANGELES, Calf.— (SNS)— Marked with peace and genuine fellowship, the National Baptist Convention, Inc., continued its vast program of racial uplift here Friday at the Shriners' Temple with delegates from every Baptist center in attendance. The delegation is probably the largest in the history of the 57-year-old organization, celebrating the 75th year of the Negro's freedom in America.

Speaking from the theme "Suitable Music For Revival Campaign," the Rev. L. M. Terrill of Georgia delivered a forceful message, while Mrs. Rosa B. Ieelan sang in connection with the sermon; Rev. H. G. Pope of New Jersey spoke on "Suitable Music".

Preceding an able talk by Dr. D. D. Crawford of Atlanta, Rev. R. C. Barbour of Tennessee, explained the ambition of the Voice, official organ of the denomination Rev. F. W. Penick, Tennessee, discussed the Benefit Board, which provides homes for aged ministers, followed by a report made by Rev. E. D. W. Isaac, secretary of the B.Y.P. J. department

During the laymen's hour, H. S. Dixon. of Georgia. related the achievements of this body to the convention, while Rev. E. L. Twine, Illinois, reported for the educational board.

President L. K. Williams discussed the financial campaign in 1938, stating that the moderator that has the largest number churches reporting or enrolled will be given a $25 library, and the president that gets the greater percentage of churches enrolled will receive a $50 library.

Rev. Williams, Pennsylvania, sang "Precious Lord Take My Hand," while Rev. H. H. Butler, South Carolina, preached a far-reaching educational sermon. His subject being "Jesus the Fearless and Authority." His sermon was dynamic and forceful.

The Rev. A. L. James, D.D., of Roanoke, Va., was reelected president of the Lott Carey Foreign Mission Convention at the Wednesday afternoon session of the fortieth annual meeting at the Bank Street Baptist Church.

Dr. James, who had filled the unexpired term of the late Dr. Calvin S. Brown of Winton, N. C., who died in September of last year, received 87 votes for the office, over Dr. G. O. Bullock of Washington, D. C., the only other candidate submitted by an organization committee of which Dr. Joseph T. Hill of Richmond was chairman. Dr. Bullock received 65 votes.

The election of officers came at the end of a busy day for convention which began with the meeting of the executive board Tuesday afternoon and a welcome program on Tuesday night.

Dr. J. Harvey Randolph, pastor of Mt. Moriah Baptist Church, Washington, D. C., retained his office as corresponding secretary, defeating the Rev. G. W. Watkins, D.D., pastor of the host church by a vote of 108 to 22.

In submitting its report the organization committee recommended that the office of corresponding secretary be placed on a full time basis.

The condition however was eliminated by a unanimous vote of the body after Dr. W. L. Ransome pastor of the First Baptist Church of South Richmond, who presided at the elections, had explained that such an issue which has been before the convention for the past decade, might cause some contention.

All vice presidents of the convention were unanimously elected on motion of Dr. O. C. Jones of Portsmouth. These included: the Revs. J. M. Ellison, Washington, D. C.; J. T. Hairston, North Carolina; J. W. Winn, Texas; G. E. Sallie, Pennsylvania; G. E. Askew, Michigan; A. A. Watts, New Jersey; N. L. Scarborough, Ohio.

G. O. Bullock. Washington. D. C.; T. S. Harten, New York; J. W. Coleman, Illinois; Beale Elliott of Maryland.

OTHER OFFICERS ELECTED

The Rev. J. H. Moore, of Charlotte, N. C., was elected recording sercetary, and the Rev. J. A. Brinkley of Richmond, assistant. Other officers elected were Rev. H. N. Johnson, pastor of Ebenezer. Baptist, Portsmouth, auditor; Rev. A. W. Brown, Richmond, treasurer, and the Rev. P. A. Bishop of Rich Square, N. C., statistician.

"I want to take this opportunity to express my thanks and appreciation for the confidence and faith you have shown in me by election to this high office," Dr. James said immediately following his election. "With God's help, and your cooperation, I am going to make you one of the best presidents possible.

The personnel of the executive board is as follows:

EXECUTIVE BOARD PERSONNEL

W. T. Johnson, chairman; O. C Jones, secretary; C. C. Spaulding, T C. Walker, W. H. Stokes, M. C. Rux C. H. Morton, G. W. Goode, P. A Bishop, J. J. Carter, G. E. Sallie, W B. Crawford, O. S. Bullock, G. W Watkins, H. C. Roane, A. M. Howe, A W. Brown, S. A. Brown, C. C. Somerville, A. Hobbs, L. H. Hackney, J. H Robertson, W. H. Sallie, J. W. Tynes J. Pollard, C. P. Harris.

J. W. Patterson, J. D. Pair, J. T Hairston, B. P. Vanderball, John Wiggins, W. H. Moore, I. H. Vaughn L. Reynolds, E. D. Spinner, O. J Allen, R. W. Brown, G. W. Moore, U G. Wilson, J. R. Call, R. M. Pitts, H H. Hart, O. P. Foster, C. W. T. Barnes M. A. Hunter. W. B. Thornton. H. I Quick, W. S. Creecy, P. P. Eaton, J H. Reid, J. W. Hairston, W. W. Ransome.

M. T. Sims, M. W. Williams, W. H Nowlin, G. O. Bullock, R. T. Reid, D Bryant, H. M. Ruffin, F. R. Mason, W. D. Jarvis, W. C. Williamson, A. W. Adkins, E. W. Dixon, A. S. Crooms, J. S. Beaman, H. E. Williams, J. T. Hill, W. M. Wyatt, J. R. Henderson, F. W. Williams, W. I. Hopkins, Henry Allen Boyd.

J. Scarborough, L. H. Dickerson, H. M. Moore, H. N. Johnson, E. L. Harrison, S. A. Thurston, S. T. Clement, T. A. Powers, W. R. Strassner, D. L. Simon, J. D. McCrae, W. C. Sommerville, J. W. Diggs, G. S. Stokes, G. R. Yancy, M. M. Fisher, W. D. Morse, G. R. Malloy, G. L. Parker, J. T. Crump, Wm. Simmons, T. J. McGhee, J. H. Brown, C. S. McCall.

J. H. Clanton, J. E. Melton, G. W. Thomas, C. R. Murray, G. A. Crawley, W. M. Revis, H. T. Gaskins, W. T. Coleman, B. D. Ellis, J. H. D. Clay, D. H. Prestley, A. L. Bailey, E. M. Saunders, L. H. Colvin, A. J. Payne, J. S. Givens.

Among the prominent visitors introduced at the Wednesday afternoon session were the Rev. Gordon C. C man, D.D., vice president of the tional Baptist Convention, u corporated, of Oakland, Calif.; Dr. P. Madison, president of the Virgi Baptist State Convention, and oth Dr. Coleman was enroute to B mingham, Ala., to attend the ann meeting of the National Baptist Co vention next week.

PRESIDENT'S ANNUAL REPORT

Previously, the convention h heard the annual report of its pre dent, and the report of the chairm of the executive board, Dr. W. Johnson of Richmond, at the We nesday morning session.

Greetings from the Woman's Aux iary were brought by its presider Mrs. J. H. Randolph of Washingt just before the business session w begun. The report of the correspon ing secretary and treasurer, whi was certified by the Rev. E. Ethelr Ricks, auditor, showed total receip for the year ending July 31 of $1 161.82, and total disbursements $14,864.32.

With a balance of $297.50 in t hands of the treasurer, and a balar of $69.30 in the current expense fu the corresponding secretary's rep showed a total balance of $366. The financial goal for the year h been fixed at $45,500.

In submitting his report, Dr. Ra dolph told of the organization of t Lott Carey Convention at the Shil Baptist Church, Washington, D. C.; Miss Alma Rich of Baltimore, Md.; Mr. and Mrs. Joseph Moody, Mr. and Mrs. Robert Manning, Mr. and Mrs. Leroy Taylor, Mr. and Mrs. Warren Jones, Mr. and Mrs. Ellwood Tyson, Dr. and Mrs. John Collons, Mrs. L. R. Smith, Theodore Evans, Mrs. Nancy Whiting, Mrs. Beulah Wright, Willie Taylor, Mrs. Lillian Smoot, Mrs. Mary Cannon, Austin Martin, Miss Dorothy Parker, Richard Kane, Miss Harriet Martin, Russell Lamkin, Miss Edna Taylor, Edwin Martin, Miss Grace Belt, Alfred Casper, Loyall Evans, Roscoe Carroll, and many Others.

BOYD FACTION CONVENES AT BIRMINGHAM

OTHER SIDE

Alabama City Is Host to Unincorporated Group Of Baptists

BIRMINGHAM, — (Special)—With the spiritual and religious theme "Go—Teach All Nations," as adopted by the World's association, the National Baptist Convention of America, Unincorporated, or the Boyd faction, opened here in the Municipal auditorium Wednesday morning, September 8.

The devotional period was led by the Rev. O. E. Kelly, of Newark, N. J., and the Rev. J. S. Givens of New York, conducted the devotions, while the vast audience coming from 32 different states was assembling, seating themselves by states.

The devotion theme for the morning was "Missions." It was discussed by the Rev. A. Hubbard of Chicago.

The Woman's auxiliary is also in session, with Mrs. M. A. B. Fuller as president, Mrs. E. B. White as corresponding secretary. There is also a junior convention headed by Mrs. Hattie L. E. Williams as president and Miss Mora Lee Dailey as corresponding secretary.

Three-Point Program

The women have as their theme for the entire session, "For We Are Labourers Together With God." These religious forces represented in the parent body and the two auxiliaries will devote the entire five days in spiritual awakening, backed up by the solidarity of a denominational organization in the interest of the cause of Christ and its kingdom, plus the enlargement on the New Testament church idea.

The three-point program adopted in the early part of the year and recommmended by the Rev. G. L. Prince, the president, will be strictly adhered to. Foreign missions, home missions and education will not be overlooked.

The introductory sermon Wednesday was preached by the Rev. J. P. Reeder of Columbia, S. C., who was the entertaining pastor last year. He had as an alternate

The convention adjourned at 5 o'clock, but reassembled at 7:30 for song service and for the local program which provided for welcome addresses by the governor, the mayor, and from the various denominations. The Rev. M. Sears, Mission nominations. The Rev. M. Sears, Home Mission secretary of the Southern Baptist convention, presiding as the Negro." Foreign Mission secretary, reporting for chairman, and Dr. J. P. Reeder of the entertaining pastor.

To Assist Seminary

Throughout the week the program of the Southern Baptist Convention, white, which provided for the Negro." addresses came the mayor, and from the various denominations. The Rev. J. C. Lott D. D. pastor of the Bethel Baptist church, presided, since he is

Rev. Beall Speaks

At 2:30 Wednesday, the convention re-assembled, after having

Rev. Beall, of Atlanta, Ga. The Rev. M. Peace of the South Carolina capital. During the first ing with a song service conducted by the Rev. I. Golphin of Tennes- the field secretary of the Home Mission Board's Appeal to the Foreign Mission Following this address the Rev. Sears, Mission report of the Foreign Mission board, with the Rev. J. Following report of the Home Mission board, with the Rev. M. Sears, presiding, and the Rev. I. M Holden of Chicago, the corresponding secretary, reporting for chairman, and Dr. J. P. Reeder of Columbia, S. C., making the report as corresponding secretary.

gram provided for the report of all the boards through their chairmen and corresponding secretaries; an intensive effort and financial drive to be conducted for the purpose of raising $25,000 for immediate use on foreign fields for the missionaries located in the three divisions of Africa, the West Indies Islands, the Bahamas, Bermuda, Haiti and other foreign countries, and an equal amount for work on home fields to help distressed churches, and to augment the home work in eradicating evils in city slums.

The convention will address itself to an educational rally to assist Virginia Theological seminary at Lynchburg, Va., Guadalupe college at Seguin, Texas, and the Florida Baptist college at St. Augustine, Fla., not overlooking the other phases of the work in the development of the quarter section of land which was donated for the building of a home for aged men and women and an orphanage for children. The program provides for the appearance of the following well known ministers and the report of the several boards:

Thursday, September 9, 8:30 a. m., devotions led by the Rev. E. C. Dyer, D. D., of Little Rock, Ark., and the Rev. E. D. Parker, Kansas City, Mo. The devotional theme, "Education," was discussed by Rev. J. W. Williams, D. D., Galveston, Texas. At 9 o'clock there was the report of the treasurer, recording secretary, auditor, statistician, corresponding secretary and historian.

Annual Address

At 10 o'clock, following a 10-minute song service conducted by the Rev. O. J. Allen of Norfolk, Va., the president, Rev. G. L. Prince, D. D., delivered his annual address. At 12 o'clock the report of the educational board was made, with the Rev. William Johnson of St. Louis, presiding as chairman, and the Rev. H. B. P. Johnson of New Orleans, La., secretary, who made the report.

The educational sermon was delivered by the Rev. J. T. Highbaugh of Indianapolis.

In the afternoon, devotions were led by the Rev. P. P. Eaton of Norfolk, Va., and the Rev. William Clark of Oakland. The theme: "Education", will be discussed by the Rev. John E. Ford of Jacksonville, Fla. The report of the evangelical board, the Rev. N. C. Crain Houston, chairman, was made by the Rev. O. J. Allen of Norfolk, Va., the secretary.

An address, "A Pastor His Own Evangelist," was delivered by the Rev. S. A. Pleasants, Houston. In the evening, a special sermon was delivered by the Rev. T. C. Collier of Orlando, Fla., with the Rev. J. R. Martin, Shreveport, La. as alternate.

Friday, Septembber 10, 8:30 a. m., devotions will be led by the Rev. G. W. Prince of Detroit, and the Rev. J. L. Lewis, Muskogee. The theme will be "Faithful and Fearless Preaching for Such a Time as This," by the Rev. D. B. Mdodana of Pittsburgh. At 9 o'clock, report of the publishing board, the Rev. J. P. Robinson, Little Rock, Ark., chairman, by the Rev. Henry Allen Boyd, Nashville, Tenn., secretary.

Model Sunday School

At 10:30, report of the "Economic and Industrial Condition of Negroes," by the Rev. P. S. Wilkerson, San Antonio.

At 11 o'clock, report of the benevolent board by the Rev. S. R. Prince, Fort Worth, executive secretary.

At 2:30 p. m., song service will be led by the Rev. E. L. Harvell, Birmingham; prayer by the Rev. Paul Jackson, New Orleans; address, "The Challenge of the Religion of the Lord Jesus Christ to our Young People," by the Rev. J. B. Ridley, Nashville.

At 3 o'clock, report of the B. Y. P. U. board; devotions led by the Rev. L. W. Mingo, Chicago; statement of the work by the Rev. O. J. Allen, Norfolk; report of the work by the Rev. W. A. Joshua, Houston, secretary, report of the Laymen's league.

A special sermon will be delivered by the Rev. Talmadge Sands Bahamas Islands, Saturday, September 11. The Rev. E. Kelley Cincinnati, is alternate.

Sunday, September 12: Mode Sunday school at 9:30, conducted by the Rev. Henry Allen Boyd Nashville; sermon by the president; alternate, the Rev. S. A Pleasants, Houston; special program by the Foreign Mission board; model B. Y. P. U., conducted by officials of the B. Y. P. U board; evening sermon by the Rev E. W. Dixon, Asheville, N. C.; alternate, the Rev. William R. Berry of West Virginia.

Would Limit Term Of President To Only Four Years

(Other Stores on Page 11)

A revision of the constitution of the Lott Carey Baptist Foreign Mission Convention appeared in prospect as the fortieth annual meeting came to a close here Friday night after being in session since Wednesday morning at Bank Street Baptist Church, Rev. G. W. Watkins, D.D., pastor.

The changes were recommended at the Wednesday afternoon session by Dr. O. J. Allen, pastor of the First Calvary Baptist Church and vice president of the body, and provide that the "president of the convention shall be elected annually but serve not more than four consecutive terms."

The second recommendation provides that "there shall be elected a first ranking vice president who shall assume the duties of the president in case of death or resignation." The proposals, if adopted by the body either in its executive board or at the next annual convention would limit the term of the Rev. A. L. James, D.D., of Roanoke who was elected president Thursday, to four years.

Newly-elected officers of the Lott Carey Baptist Foreign Mission Convention and its woman's auxiliary are shown in the above photos. Officers of the convention proper are shown in the top photo and are, left to right: Dr. G. O. Bullock of Washington, D. C., vice president; W. T. Johnson, Richmond, chairman, executive board; J. A. Brinkley, Richmond, assistant recording secretary; J. Harvey Randolph, Washington, corresponding secretary; L. James, Roanoke, president; W. W. Brown of Richmond, treasurer; O. J. Allen, Norfolk, vice president for Virginia; J. L. S. Holloman, Washington, D. C. editor of Lott Carey Herald. Not shown in the photo are the Rev. Harvey N. Johnson of Portsmouth, auditor; Rev. J. H. Moore of Charlotte, recording secretary; and the Rev. P. A. Bishop of Rich Square, N. C., statistician.

The incumbents of the Women's Auxiliary of the Lott Carey Foreign Mission Convention are shown in the group photograph above. From left to right: Mesdames J. L. S. Holloman; R. A. Lutton; A. E. Weeks, recording secretary; J. H. Randolph, president; M. E. Puryear, secretary of the executive board; J. R. Weaver; S. R. Whetts; M. M. Lewis. The back row, left to right, shows Mesdames A. L. James; Pearly D. Hart; G. W. Watkins; Elmira Lacey; J. E. Epps; Millie B. Paxton; Rosie Kendrick, J. H. Moore, and N. L. Scarborough. (Journal and Guide Photos).

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Speaking from the subject, "The modern workers, competent office staffs and other conveniences as we know them, without funds, except those of Jesus Christ."

The speaker outlined in detail the three great missionary journeys made by St. Paul and declared Paul must be demonstrated? "It is not the lack of funds, but the lack of the real passion like that which St. Paul had. He was concerned with the wholeness of the Christian religion and his soul was in it."

Devotional services were conducted each day by the Rev. C. M. Smith, pastor of Wayland Temple Baptist Church of Philadelphia. The annual sermon was preached at a joint meeting with the Women's Auxiliary on Thursday night

(COVER)

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gram provided for the report of all the boards through their chairmen and corresponding secretaries; an intensive effort and financial drive to be conducted for the purpose of raising $25,000 for immediate use on foreign fields for the missionaries located in the three divisions of Africa, the West Indies Islands, the Bahamas, Bermuda, Haiti and other foreign countries, and an equal amount for work on home fields to help distressed churches, and to augment the home work in eradicating evils in city slums.

The convention will address itself to an educational rally to assist Virginia Theological seminary at Lynchburg, Va., Guadalupe college at Seguin, Texas, and the Florida Baptist college at St. Augustine, Fla., not overlooking the other phases of the work in the development of the quarter section of land which was donated for the building of a home for aged men and women and an orphanage for children. The program proviides for the appearance of the following well known ministers and the report of the several boards:

Thursday, September 9, 8:30 a. m., devotions led by the Rev. E. C. Dyer, D. D., of Little Rock, Ark., and the Rev. E. D. Parker, Kansas City, Mo. The devotional theme, "Education," was discussed by Rev. J. W. Williams, D. D., Galveston, Texas. At 9 o'clock there was the report of the treasurer, recording secretary, auditor, statistician, corresponding secretary and historian.

Annual Address

At 10 o'clock, following a 10-minute song service conducted by the Rev. O. J. Allen of Norfolk, Va., the president, Rev. G. L. Prince, D. D., delivered his annual address. At 12 o'clock the report of the educational board was made, with the Rev. William Johnson of St. Louis, presiding as chairman, and the Rev. H. B. P. Johnson of New Orleans, La., secretary, who made the report.

The educational sermon was delivered by the Rev. J. T. Highbaugh of Indianapolis.

In the afternoon, devotions were led by the Rev. P. P. Eaton of Norfolk, Va., and the Rev. William Clark of Oakland. The theme: "Education", will be discssed by the Rev. John E. Ford of Jacksonville, Fla. The report of the evangelical board, the Rev. N. C. Crain Houston, chairman, was made by the Rev. O. J. Allen of Norfolk, Va., the secretary.

An address, "A Pastor His Own Evangelist," was delivered by the Rev. S. A. Pleasants, Houston. In the evening, a special sermon was delivered by the Rev. T. C. Collier of Orlando, Fla., with the Rev. J. R. Martin, Shreveport, La. as alternate.

Friday, Septembber 10, 8:30 a. m., devotions will be led by the Rev. G. W. Prince of Detroit, and the Rev. J. L. Lewis, Muskogee The theme will be "Faithful and Fearless Preaching for Such a Time as This," by the Rev. D. B. Mdodana of Pittsburgh. At 9 o'clock, report of the publishing board, the Rev. J. P. Robinson, Little Rock, Ark., chairman, by the Rev. Henry Allen Boyd, Nashville, Tenn., secretary.

Model Sunday School

At 10:30, report of the "Economic and Industrial Condition of Negroes," by the Rev. P. S. Wilkerson, San Antonio.

At 11 o'clock, report of the benevolent board by the Rev. S. R. Prince, Fort Worth, executive secretary.

At 2:30 p. m., song service will be led by the Rev. E. L. Harvell, Birmingham; prayer by the Rev. Paul Jackson, New Orleans; address, "The Challenge of the Religion of the Lord Jesus Christ to our Young People," by the Rev. J. B. Ridley, Nashville.

At 3 o'clock, report of the B. Y. P. U. board; devotions led by the Rev. L. W. Mingo, Chicago; statement of the work by the Rev. O. J. Allen, Norfolk; report of the work by the Rev. W. A. Joshua, Houston, secretary, report of the Laymen's league.

A special sermon will be delivered by the Rev. Talmadge Sands Bahamas Islands, Saturday, September 11. The Rev. E. Kelley Cincinnati, is alternate.

Sunday, September 12: Model Sunday school at 9:30, conducted by the Rev. Henry Allen Boyd Nashville; sermon by the president; alternate, the Rev. S. A Pleasants, Houston; special program by the Foreign Mission board; model B. Y. P. U., conducted by officials of the B. Y. P. U board; evening sermon by the Rev E. W. Dixon, Asheville, N. C.; alternate, the Rev. William R. Berry of West Virginia.

Would Limit Term Of President To Only Four Years

(Other Stores on Page 11)

A revision of the constitution of the Lott Carey Baptist Foreign Mission Convention appeared in prospect as the fortieth annual meeting came to a close here Friday night after being in session since Wednesday morning at Bank Street Baptist Church, Rev. G. W. Watkins, D.D., pastor.

The changes were recommended at the Wednesday afternoon session by Dr. O. J. Allen, pastor of the First Calvary Baptist Church and vice president of the body, and provide that the "president of the convention shall be elected annually but serve not more than four consecutive terms."

The second recommendation provides that "there shall be elected a first ranking vice president who shall assume the duties of the president in case of death or resignation." The proposals, if adopted by the body either in its executive board or at the next annual convention would limit the term of the Rev. A. L. James, D.D., of Roanoke who was elected president Thursday, to four years.

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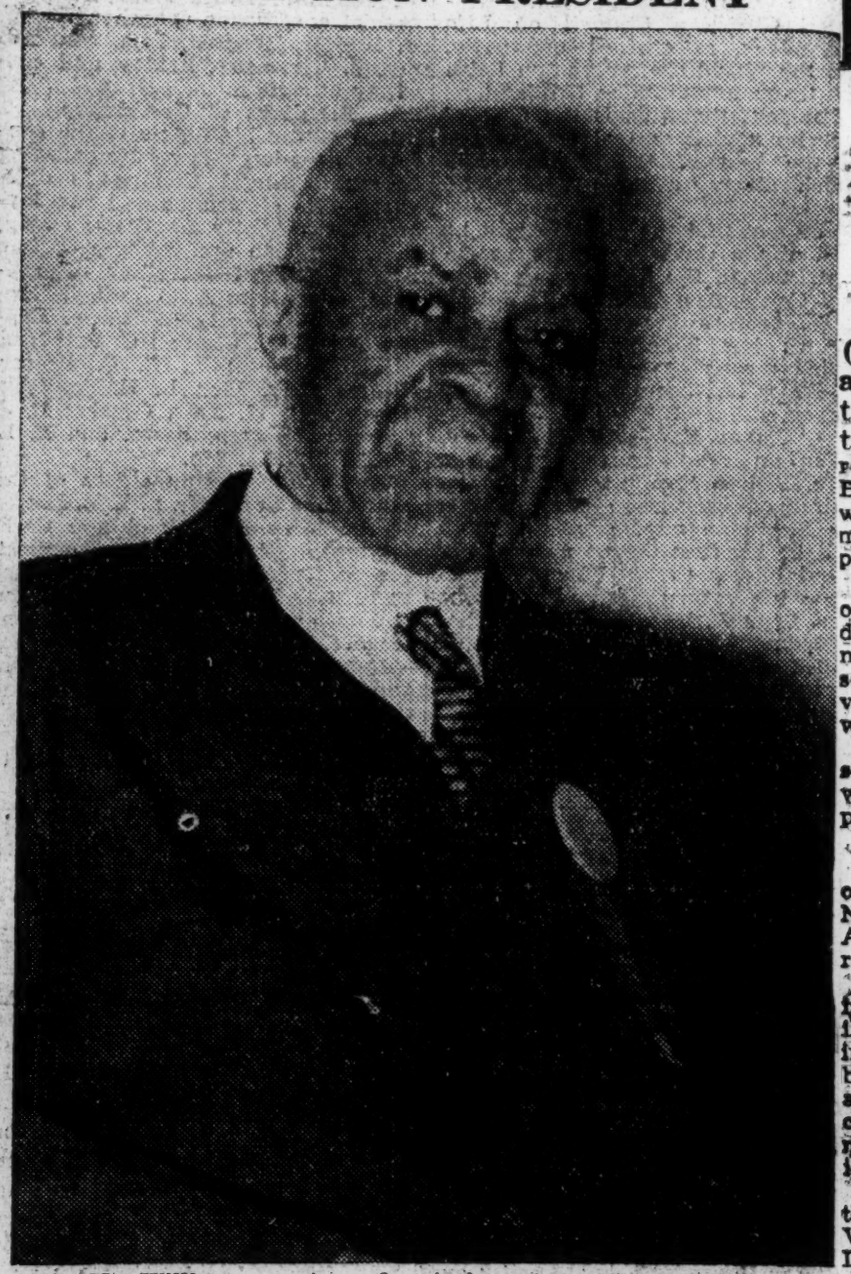
(OVER)

Church - 1937

Baptists.

CONVENTION PRESIDENT



Dr. L. K. Williams, pastor of Olivet Baptist church, Chicago, and president of the National Baptist convention, who delivered his annual address at Shrine auditorium at the 57th annual convention at Los Angeles. Dr. Williams spoke to 15,000 people and the Mme. Mozelle Outley choir of 800 voices rendered selections.

Baptists End Their Annual Conventions

BIRMINGHAM, Sept. 17—(Special)—Religious intolerance, race hatred, segregation, and the present liquor traffic, were denounced in resolutions offered at the National Baptist convention of America which closed its session with mammoth mass meeting at Municipal auditorium.

Leaders were loud in the praise of the hospitality extended them during the five days' confab. Harmony prevailed throughout so much so that the presidents of the convention and the Woman's Auxiliary were both re-elected.

Fort Worth, Texas, will be the scene of the 1938 convention, having won over at least a half dozen other principal cities.

Fort Worth in 1938

The spiritual and religious theme of the confab was "Go—Teach All Nations," as adopted by the World's Association. Thirty-two states were represented during the roll call.

These religious forces represented in the parent body and the two auxiliaries devoted the entire five days in spiritual awakening, backed up by the solidarity of a denominational organization in the interest of the cause of Christ, plus the enlargement of the New Testament church idea.

The convention addressed itself to an educational rally to assist Virginia Theological Seminary at Lynchburg, Va., Guadalupe college at Seguin, Texas, and the Florida Baptist college at St. Augustine, Fla., and did not overlook the other phases of the work in the development of the quarter section of land which was donated for the building of a home for aged men and women and an orphanage for children.

The following are the 1938 officers: G. L. Prince of Galveston Texas, was re-elected president; C P. Madison, Norfolk, secretary; A. A Lucas, Houston, treasurer; J. C Lott, Austin, Texas, chairman Foreign Mission board; J. H. L. Smith Chicago, chairman, Home Mission board; J. L. Harding, Nashville, chairman Education board; L. W. Mingo, chairman B.Y.P.U. board; Marshall Moore, Cincinnati, chairman Benevolent board: N. C. Crain Houston, chairman Evangelical board, and J. P. Robinson, Little Rock, chairman Publishing board.

The following are the board secretaries: O. J. Allen, Norfolk; Henry Allen Boyd, Nashville; H. B. P. Johnson, New Orleans; W.A. Joshua, Houston; I. M. Hendon, Chicago; J. B. Reeder, Columbia, S. C. The Woman's Missionary again picked Mrs. M. A. B. Fuller, Austin, Texas, as president, and Mrs. Eva Ball White, Baltimore, secretary.

By CARY B. LEWIS
(Special to the Chicago Defender)

LOS ANGELES, Sept. 17—When Dr. L. K. Williams, Chicago, president of the National Baptist Convention Inc., rapped the gavel "sine Die" for the fifty-seventh annual session of the convention, incorporated, U. S. A., at Shrine auditorium it ended one of the most successful in the history of this religious organization.

The confab opened Wednesday, September 7, and closed Monday, September 13. Leaders say more work was accomplished this year than at any of the previous conventions.

Delegates were here from every state in the union and messengers from foreign countries. All committees reported progress and more money was raised for education, home and foreign mission than any convention since its organization 57 years ago. The convention took high ground on all questions pertaining to the rights of the Race, opposing segregation and lynching, and urged that the Race be given a chance and equal opportunity to work out its destiny as is done by other races.

The Baptist leaders urged the passage of the anti-lynch bill now before Congress and made a strong plea for the educational and social advancement of its people. Christianity was the "watchword" in all its deliberations.

25,000 People Attend

It is estimated that 25,000 people were here. Many came on the "Dr. L. K. Williams' President Special" from Chicago, Texas and other southern states. The east also registered a large delegation. Los Angeles had prepared for the mammoth meeting. The welcome was overwhelming. The Mayor of the city, the Governor of the state, the Chief of Police, citizens and leading Baptist ministers gave the messengers a royal welcome. A dozen or more ministers responded.

Dr. Williams' Address

The highlight of the convention was the address of Dr. Williams. He was presented by Rev. Marshal L. Sheppard, pastor of the Tabernacle Baptist church, Philadelphia and a member of the Pennsylvania State legislature.

Said Dr. Williams: "The convention is ready and equipped to open the home for our old ministers and retired workers. As time passes the need of this home becomes more apparent. Let us advise our supporters to stand for amendments to the Social Security Act, which will include the old age of our denomination."

Dr. Williams discussed the Voice, the Sunday school publishing board, the death of the late C. T. Windham, the Benefit board, home missions, foreign missions, the Woman's auxiliary convention, B. Y. P. U. board, historical department, christian education, the National Baptist convention, statistics, the liquor traffic, America and Its Crime Record, the seventy-fifth anniversary of the Race, the Race Worker and Unionized Labor.

Speaking of the labor question, he said: "If black workers would be wise, they would now organize themselves and when the newer and bigger days come, they will maintain their identity and their organization, and simply cooperate with white unions." He also spoke of the menace of communism, the Race problem in America, the appointment of a joint Race commission and made a plea for an evangelistic campaign for 1938.

State Senator King Speaks

State Senator William King, (Ill.) Chicago, was the principal speaker Friday known as "Booker T. Washington Night." Another large crowd was present and the Mme. Outley's chorus and the Hall Johnson choir rendered selections. Senator King paid a high tribute to Dr. Washington and his influence on the Race. His thoughtful address and brilliant oratory received loud applause. Another forceful speaker from Chicago was Attorney William H. Haynes, counsel for the National Baptist convention. Attorney Hayes reported that there are no liquidated accounts against the convention at present.

Reports from all the boards were heard. Especially pleasing was that of Dr. Roland Smith of Georgia. It was accurate, informative and intresting. Dr. R. A. Townsend, Tennessee, conducted the bond demonstration. Rev. T. T. Lovelace, secretary of the Home Mission board, reported growth of the work in New Mexico, Arizona and the far northeast. Rev. L. G. Jordan,

historian gave a review of Baptist history in America and West Indies islands. Rev. J. B. Blayton, C. P. A. auditor, showed that all monies had been properly spent and that the secretary, J. M. Nabritt and treasurer, B. J. Perkins' report of the convention tallied.

Rev. Jackson, Philadelphia, secretary of Foreign Missions board reported progress. Rev. R. C. Barbour, editor of the National Voice and Rev. F. W. Penick, Chicago, spoke on behalf of the Benefit board stating that the home for old ministers is now in operation and has several inmates.

Young People's Union Grow

Rev. E. W. D. Isaacs, secretary of the B. Y. P. U. board, stated there was a total of 9,873 unions, an increase of 2,714 this fiscal year. Dr. L. K. Williams spoke on the financial campaign for 1938. He also stated that the moderator, who has the largest number of churches enrolled, will be given a $25 library. The president securing the largest number of churches enrolled will get a $50 library.

The educational sermon was preached by the Rev. H. H. Butler, South Carolina. Rev. E. L. Twine of Illinois, made the report of the educational board. The doctrinal sermon was preached by Rev. H. H. Ballew, Kentucky. Mrs. J. C. Mapp, Illinois, presented Rev. J. L. Campbell of Tennessee, who directed the bond rally. Dr. J. M. Nabritt, secretary of the convention, reported the largest enrollment in many years.

Sunday A Big Day

Sunday was a big day at the convention. The Shrine auditorium was packed. Cars from every part of the state of California were seen. Excursions were run from every section. Los Angeles represented a "Religious Mecca." From early morn until late at night, there were sermons and songs. The Mme. Outley chorus furnished the music.

The dominant character and forceful leader of the Woman's convention, auxiliary to the National Baptist convention was Miss Nannie Helen Burroughs, Washington, corresponding secretary and president of the National Training school for Girls.

From the time she delivered her memorable address at the Shrine Temple on pre-convention night, and her annual report to the Woman's convention, she was the "guiding star" to this religious body. The Woman's convention met at the Second Baptist church.

Women Raise Large Sum

The committee for the formation of the National Training school, Washington, Miss H. M. Gibbs, chairman, Montgomery, Ala., went "over the top" in the effort to raise $2,000. It went beyond this and raised $2,422.74. The Baptist women from every state joined in this contribution. The major education project is the National Training school for Women and Girls. This was the largest sum ever raised by the convention. Miss Gibbs is the president of the Alabama State convention and is a

...elders, pastors, and laymen from every part of Mississippi and Louisiana attended the Bi-State Presiding Elder's council and trustee board meeting of Campbell college at Pearl street A. M. E. church, Tuesday.

Bishop Sherman Lawrence Greene of Little Rock, presiding bishop of the two states, who recently returned from the World Conference of Faith and Order of Life and Work, at Edinburgh, Scotland and Oxford, England, during the month of August, delivered a special address.

Bishop Greene was selected to represent the Race church on the international executive committee, which meets in Europe annually. Dr. W. M. E. Barnes, presiding elder of the Vicksburg district, who accompanied the bishop on his trip abroad, expressed appreciation to the church. Dr. J. W. Hair, presiding elder of the Jackson district made the motion extending the bishop a vote of thanks.

Other speakers included: Dr. C. S. Jones, Dr. R. C. Perry, Dr. C. S. Scrivvens, Dr. J. W. Golden, Dr. W. H. Edwards and Dr. C. F. Billings of Jackson; Rev. S. B. Felder, Mound Bayou; Rev. S. L. Jones, Rev. A. T. Hall, E. Pullett of Greenville; Rev. W. L. Scott of Leland; Rev. A. W. Jackson of Grenada, Rev. W. L. Debro of West Point, Dr. J. M. B. Michelle and Dr. D. R. Morant of Vicksburg; Dr. H. D. Rhodes of Meridian; Dr. W. M. E. Reditt of Laurel; Rev. G. W. Winston and Rev. J. A. Thornton of Hattiesburg; Dr. S. S. Stevens of Brookhaven; Dr. P. W. Rogers, I. B. Granderson and L. M. Stayes of J. W. Washington of Baton Rouge; Dr. J. E. Crowe of Shreveport; Dr. A. Pullen and Dr. J. C. Crane, Alexander; Dr. Pierce, pharmacist of Monroe; Dr. W. H. Hall, Lake Charles; Dr. F. R. Durden, Clarksdale; Dr. H. B. Brown, Drew; Dr. T. W. Wise, Shaw; J. L. Wilson, Lake Providence, La., and Dr. J. E. Crane. Dr. H. Milton Mickens, Tuskegee, brought greetings to the Mississippians from the Alabama conferences.

Dr. C. G. Scrivens, presiding elder of the Greenwood district, was elected treasurer of Campbell college to succeed the late Dr. W. H. Davis of Jackson.

Fix Dates

The meeting, which was preparatory to the opening of Campbell college on September 14, also fixed dates for the ninth annual conferences of the two states as follows: the Mississippi conference, October 27, at Brookhaven, Rev. I. A. Henderson, entertaining pastor; the East Mississippi conference, November 3, at Greenwood, Rev. R. C. Perry pastor; the Northeast Mississippi conference, November 10, at Coldwater, Rev. J. M. Campbell, pastor; Central Mississippi conference, November 17, at Belzona, Rev. H. N. Griffins; North Mississippi, November 24, Mound Bayou, Rev. Thomas J. Brown, entertaining pastor; the Northwest Mississippi conference, December 1, at Oakridge, La., Rev. T. H. Bush, pastor; Central Louisiana conference opens December 15, at Oakdale, Rev. F. O. Harvey, pastor; the Louisiana conference, January 5, 1938 at St. Peter A. M. E. church, New Orleans, Rev. A. L. Lumzy, pastor.

COLUMBIA, S. C., Sept. 17 — James A. Atkins, specialist in education, Washington, D. C., left Tuesday, after a ten-day visit at the Adult Training conference, which is holding a thirty-day institute at Benedict college. One hundred teachers in adult education in South Carolina have had individual conferences about their work and problems with Mr. Atkins and many helpful suggestions in class-room instruction has been received during his stay here.

On Monday an interesting panel discussion was held in Antisdel Chapel with Mr. Atkins as chairman. Other members of the panel were Mrs. Etta B. Rowe, State college, Orangeburg; Miss Rosamond Alston, State college, Orangeburg; Prof. W. H. Hubert, Benedict college; Professor I. M. A. Myers, Allen university; Carlton A. Duckett and Joseph D. McGhee, Benedict college.

The Training conference began its session at Benedict college, August 10, and closed September 7. Ninety six teachers in adult schools of South Carolina were enrolled at the conference and received classroom instruction from a capable and well-informed faculty.

Teachers enrolled from the various counties of the state are: Lillie B. Clinkscale, Annie Lou Johnson, Rose Maner, Helen Speed, Anna Bailey, Frances Simpson, Mamie Handy, Katie Allen, Esther Rainey, Maria Singleton, Isabell Parker, Ethel Argyle, James Brown, Addie Alston, Emily Gough, Lula Johnson, Alethia Meggett, Juanita Gaston, Alonia Campbel, Ruth Reid, Scott Foster, Margaret Wilson, Rebecca Anderson, Lucille Garner, Jarodis Belton, Timothy Robinson, Florence McTeer, Bertha Alethia

DR. HANCOCK IS NAMED TO BAPTIST WORLD CONGRESS

RICHMOND, Va.—The appointment of Dr. Gordon B. Hancock to one of the three commissions which have been asked to report on three different subjects at the Baptist World Congress in Atlanta in July, 1939, was announced recently by the Rev. J. H. Rushmere of London, who is general secertary of the Baptist World Alliance.

Dr. Hancock is to be a member of Commission No. 2 on the Alliance and the subject to be considered by this commission is "The Baptist Contribution to Christian Unity." Commission No. 1 will study the subject, "What Baptists can do to avert War." The subject for Commission No. 3 is "The reports and findings of the Oxford and Edinburgh Conferences."

The nominations of members of the committee were made by the Rev. George W. Truett, president of the Alliance. Dr. Hancock was notified by Dr. Rushbrooke.

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Baptists.

REV. WILLIAMS RENAMED IN LOS ANGELES

All Other Officers Chosen Again by Incorporated Body

LOS ANGELES.—(ANP)—The Rev. L. K. Williams of Chicago and his entire staff of officers were reelected at the fifty-seventh annual session of the National Baptist convention, Inc., which met here last week.

Other officers are: the Rev. D. V. Jamison, vice president; the Rev. W. H. Rozier, the Rev. A. J. Boone and the Rev. T. S. Harten, regional vice presidents; the Rev. J. M. Nabrit, secretary; the Rev. E. Arlington Wilson, the Rev. U. G. Robinson, the Rev. T. O. Fuller and the Rev. Marshall L. Shepherd were reelected assistant secretaries; and the Rev. B. J. Perkins treasurer. The boards will remain as they are.

St. Louis was voted to be the scene of the 1938 session.

Some of the greatest addresses of the convention's history were delivered during the session, the Rev. Mr. Williams said. The missionary address by the Rev. J. H. Jackson, was a masterpiece.

Dr. A. M. Townsend, Prof. E. W. D. Isaac Jr, and Dr. A. L. Bowman raised large sums of money for the publishing house. The Rev. T. T. Lovelace of the Home Mission board, the Rev. W. Penick of the Benefit board; Rev. Roland Smith, statistician and the Rev. R. C. Barbour, editor of the Voice made glowing reports.

Finances Doubled

More than $25,000 was raised in enrollment money alone. The finance was twice as much as was raised in last year's session. The delegation was the largest in history.

The sermons of the convention were preached by the Rev. W. F. Lovelace of Indiana; Rev. J. W. Johnson of Oklahoma.; H. H. Butler of S. C.; Rev. W. H. Ballew of Kentucky; Rev. J. N. Stokes of Fla.; Rev. J. W. Hairston of N. C.; Rev. James H. Brown of Chicago; Rev. W. E. Mack of Tenn.; and President L. K. Williams who message.

Welcome addresses were delivered by Governor Frank Merriam, Mayor Frank L. Shaw, Assemblyman Augusta Hawkins, and Ex-Assemblyman Frederick M. Roberts.

The meeting place was donated by the chamber of commerce of Los Angeles and was the finest building in which the convention has ever been held. The women met at Second Baptist church Mrs. S. W. S. Layton, president, and Mrs. Nannie H. Burroughs raised large sums of money for all of the objects of the convention.

Dr. W. H. Jernagin reported as delegate from the Youth Conference which met in Zurich, Switzerland, during July, 1937. Dean H. M. Smith of Bishop college accompanied Dr. W. H. Jernagin to the continent. Both men saw Emperor Haile Selassie in London and talked about Ethiopian affairs.

Senator King Speaks

Senator W. E. King of the Illinois state legislature delivered the chief address on Friday night which was known as Booker T. Washington night.

The local committee consisted of the Reverends T. L. Griffith, J. L. Caston, W. H. Rozier, B. W. Wade, J. E. Fius, E. D. Payne, W. D. Carter, C. H. Hampton, A. C. Capers, W. P. Carter and W. R. Carter. These men were assisted by all of the Negro denominations.

Race relations are getting better, Dr. Williams thinks.

"The white press is more courageous and pronounced in its condemnation of the mistreatment of Negroes and minority groups, the Negro's thoughts and desires are better known to whites and lynching is being rapidly reduced," he reported.

Dr. Williams advocated strong unionism among our people as a solvent of the race problem in America.

"It seems to me that the Negro should join any or all unions that will grant him justice and equal rights.

"Labor, after its first struggles of organization are over, will prove to be a stronger amalgam of all laboring classes than any race diversities or race distinctions," he explained. "It seems to me that in this contest the church should advocate some basic rights, such as: more liberal compensation for workers from the dividends which their labors produce, and that capital and labor alike must recognize and respect the rights of one another."

Dr. Williams abhorred the spread of communism in America.

At the formal opening of the conclave Wednesday morning greetings were brought to the large body of 15,000 delegates from all parts of the United States, by Governor Frank Merriam, Mayor Frank L. Shaw, Assemblyman A. F. Hawkins, P. L. Young of the chamber of commerce and various ministers from white and colored church groups here and in the state.

Negro Baptists count over 22,000 churches with a combined membership of 8 million and property valued at $103,000,000 in America.

The National Baptist convention has a publishing house at Nashville, the largest and best equipped of its kind among the Negro race. It has property valued at about $1,000,000 and a business amounting to $500,000.

One hundred and fifteen schools, 31, colleges and academies and 84 secondary schools are maintained by the educational board, with a total enrollment of 14,010, and property valued at $7,686,600.

A special training school for girls in Washington was founded by the Women's auxiliary with Miss Nannie Burroughs as head. Its student body represents girls from every state in the union, Africa, South America, and the West Indies.

Catholic.

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INTER-RACIAL JUSTICE

APPARENTLY certain forces within the Catholic Church are determined to bring about interracial justice in America. At a conference on Sunday at St. Joseph's College an effort was made to ascertain how and what the Catholic Church can do to create a better understanding between the colored and white races.

The fact that the conference was held shows that some Catholics are thinking about one of America's greatest problems. Because THE TRIBUNE believes that the sponsors of the conference are sincere in their effort to achieve "social justice" for all Americans, it desires to point out certain basic weaknesses in inter-racial movements of this kind, with the hope that the Catholic Inter-racial conference might avoid them and thereby achieve its goal.

As a general proposition inter-racial conferences are made up of some "nice" people of both races. They read carefully prepared addresses, which point out how wonderful colored people are and how kindly disposed are certain types of white people. They are very careful not to discuss anything which might offend either group. The "nice" white people will not tell the colored members any unpleasant truths, nor will the "nice" colored people tell the white members anything unpleasant. Consequently, the ultimate result is a lovely talkfest, while the real issues remain as they were.

At the start, therefore, it is important to the success of the conference that it be made known that the Catholic Church has not been fair toward colored people and that colored people are far from perfect. Those two self-evident facts must be faced squarely. Colored students have not been welcomed in leading Catholic universities, in some they have not been admitted at all. As a logical first step to an improved relationship, the officials of the Church must open wide the doors of Catholic universities and other educational institutions in all sections where state laws do not prohibit the mixing of the races.

Catholics are large employers of labor. They follow the American trend of not employing colored workers except in positions commonly accepted as "Negro jobs." It is important that the moving spirit in the Catholic Inter-racial conference appeal to employers to give colored workers a chance. The answer to this proposition is, "We would like to employ colored people, but it would disrupt our business". However, some employer must start at some time to give positions to colored people. And unless these conferences open the doors of employment to colored workers, the expressed ideals will continue to be ideals without any practical application.

In turn, colored workers must be taught that they must get to work on time and give a full day's work for a full day's pay; that the only way to keep their jobs is by efficient and careful service.

The Catholic Church has started to apply the high principles of the church to the race problem. It is a noble experiment which will work if facts are not dodged. A great church is tackling a big problem, which will save America's soul if it is carried out in the spirit of the Christ.

Montgomery, Ala., Advertiser
December 16, 1937

4 Enter Bay St. Louis Catholic Seminary

BAY ST. LOUIS, Miss., Nov. 11. — (ANP) — Four colored postulants were received into the Novitiate of the Society of the Divine Word at St. Augustine's seminary, Monday following a solemn low mass celebrated by the Very Rev. John Jasper, S.V.D., Rector of the seminary, assisted by the Rev. John Kemper, S.V.D., and the Rev. Joseph Shendill, S.V.D., deacon and subdeacon, respectively.

Catholic Mission For Negroes To Open Here In Fall Of 1938

The project contemplates the erection later on of a charity hospital for negroes, it was announced. Thereafter three stations in Italian marble and containing three statues.

Sponsors declared the project offered unlimited possibilities for the negro citizens of Montgomery.

In a pamphlet setting forth his missionary enterprise will be known as the "City of St. Jude," named in honor of a relative and apostle of Christ.

Atop the two-story building will be an 86-foot tower of variegated color with a large crucifixion fashioned in Italia

The Catholic building enterprise on Fairview Avenue near the Mobile Road, which is a unique missionary project for negroes, is well underway and will be ready for occupancy and operation in the Fall of 1938, it was announced yesterday. Now rising on the 40-acre tract is a two-story brick structure to be used as a combination school and church. A second unit to be started in the Spring and completed in time for the Fall opening will include a soup kitchen for feeding poor negro children, executive offices, and quarters for teachers and other helpers.

Cost of the first building was estimated at $100,000, including equipment, while the second unit will represent an investment of upwards of $10,000. This missionary project is under the auspices of Bishop Thomas J. Toolen, of the Mobile Diocese and the direction of Father Harold Purcell, who has been here for some time. His mission work in this city has been incorporated under the name of the "City of St. Jude."

Plans are to have the school on the first floor of the main building and the church on the second floor.

The ultimate aim of the founders of the project is to have a school of eight grammar grades, but it will probably open with three or four grades, officials explained.

"Our chief motive in this work is one of religion," said one of Father Purcell's assistants yesterday in discussing the program. "As our means increase we expect to add a hospital

Father Purcell and his assistants also provide social and recreation facilities," he added. The negro missionary enterprise will be known as the "City of St. Jude," named in honor of a relative and apostle of Christ.

Most of this money comes from outside the South where the Catholic population is greater than in the South.

States and in other countries are contributing to the fund, it was revealed.

Father Purcell and his assistants explained that their building program was on a pay-as-you-go basis for the reason the bishop declined to burden the missionary enterprise with debt. Catholics all over the United

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The project contemplates the erection later on of a charity hospital for negroes, it was announced. There are said to be few such institutions of this kind in the South.

Father Purcell and his assistants explained that their building program was on a pay-as-you-go basis for the reason the bishop declined to burden the missionary enterprise with debt. Catholics all over the United States and in other countries are contributing to the fund, it was revealed. Most of this money comes from outside the South where the Catholic population is greater than in this section.

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In a pamphlet setting forth his work here, Father Purcell says: "St. Jude's Negro Apostolate has a twofold purpose. The first, which is by far the more important, is the intellectual training and spiritual development of the Negro. If he is to be saved at all, it is the Catholic Church that can save him. The second purpose is to translate into positive action some of those fundamental principles of social justice which have been so plainly set forth in the papal encyclicals."

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Nashville Tenn. Banner
November 20, 1937

Many Catholic Leaders Study Social Trends

By BENSON Y. LANDIS
(N. C. J. C. News Service Writer)

The high interest of many Catholic leaders in current social questions is evident from numerous significant declarations made this week.

The Rev. Wilfred Parsons, S. J., professor of modern history at Georgetown University, Washington, former editor of the Catholic review, America, said at the book fair in New York in considering the Catholic opposition to communism, that the church is not opposed to all collectivism. Describing trends among Catholic writers of religious books, Father Parsons said: "I think it is felt by everybody that some sort of collectivism is in the air . . . I find, at least in Catholic literature, a very definite trend toward considering religion once again as something collective."

Father Parsons based the Catholic opposition to Soviet communism on the alleged fact that it "masquerades as a religion in almost every respect, except that it is minus God," and said the church must oppose this variety of communism because "it comes to us as a substitute for religion."

Describes Interracial Program

Before the Intercollegiate Interracial Conference, in Philadelphia, a Catholic body devoted to drawing the attention of students to the Catholic interracial program, the Rev. John LaFarge, S.J., associate editor of America, and author of "Interracial Justice," said: "Our Catholic interracial program is squarely concerned with matters of human existence and of human rights. It seeks and demands full social justice for all ethnic groups, not on the basis of any artificial theory or false national or racial philosophy but on the basis of human destiny and the dignity of the human person." The conference adopted a resolution urging immediate passage by Congress of the pending anti-lynching bill.

These statements recall one recently made by the Most Rev. William V. Hafey, now coadjutor Bishop of Scranton, Pa., urging Catholics to "forget bigotry" and to be tolerant toward those who in the past have joined secret societies that were anti-Catholic in their purpose. Many of these persons were "victims," said the Bishop, who added: "The day has come when we Catholics have got to change our tactics. We will only get results when we sit down with those people around a table, realize that they are our brothers and sisters, and treat them as human beings."

Stress Rural Churches

The Catholic Church in the United States is mainly urban with about 20 per cent of the parishes located in the rural territory having less than 2,500 people. Yet many Catholic officials are accepting the view that good churchmanship requires the maintenance of strong country parishes. In Richmond, Va., at the Catholic Rural Life Conference, the Most Rev. A. J. Muench, Bishop of Fargo, N. D., said: "The farm family of America remains the cradle of the nation whereas the urban family is its grave." He also declared that the ownership of small farms by families is essential to the national welfare, and that many of our national evils were due to "the fact that distribution of wealth is not more equitable."

Bishop Thomas J. Toolen of Mobile, Ala., stated in an address to Catholic women that the present form of farm tenantry in the South was an evil one and that Catholics in Southern Alabama hoped soon to establish a cooperative farm "where impoverished farm tenants might rehabilitate themselves through cooperative endeavor."

Jews Oppose Communism, Fascism

At the same time Jewish leaders declared themselves emphatically opposed to both communism and fascism. Rabbi A. H. Silver of Cleveland said in an address: "Democracy can save itself only by remaining true to itself and by destroying both fascism and communism." An editorial in the Congress Bulletin, published by the American Jewish Congress, says, "We cannot see any way of embracing the Soviet twentieth anniversary as a Jewish holiday." The editorial points out that while Jews in Russia have attained civil rights, "religion and communion with other Jewries have been declared hostile to the Soviet State." It criticizes Communists for their "slavish zeal to conform to the dominant theory." Rabbi F. J. Rothstein of Staunton, Va., said that the Jew's answer to communism and fascism is "a plague on both your houses."

United Christmas Appeal

A united Christmas appeal on behalf of "those who are suffering most from the national and racial antagonisms in the world today" will be made by the Federal Council of the Churches of Christ in America, Dr. John R. Mott, chairman of the sponsors committee, has announced. The effort will be made through local churches and is intended to aid civilian victims of the war in China, children on both sides of the civil war in Spain and Christian refugees from Germany.

The World Alliance for International Friendship Through the Churches, in annual convention at Boston, voted among others a resolution saying: "We call upon the Christian Churches to do all in their power to combat anti Semitism."

Twelve years' experience of the United Church of Canada is reviewed by the Rev. W. B. Creighton, editor of the New Outlook, who writes that while there have been trials, difficulties and disappointments, this union of Methodist, Congregational and most Presbyterian Churches had had three positive results: It is a church of larger programs; it has resulted in greater cooperation in service; it has stimulated interest in broader movements for church unity.

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Two Nuns Honored by Pope

Sister Mary Augustine and Sister Mary Evangelista, who celebrated their seventieth and fiftieth anniversaries, respectively, as members of the Oblate Sisters of Providence in Baltimore. Archbishop Michael Curley (center) conducted a pontifical high mass after which blessings from Pope Pius XI were bestowed on the two.

Catholics Honor Nuns

BALTIMORE—With papal blessings from His Holiness, Pope Pius XI, conveyed by the Most Rev. Amleto G. Cicognani, apostolic delegate to the United States, and with Archbishop Michael J. Curley officiating, the Catholic Church honored two oblate sisters of Providence, Sunday.

This signal honor was in the form of a solemn pontifical mass celebrated by Archbishop Curley, commemorating the seventieth anniversary of the entrance into the convent of Sister Mary Augustine of Washington and the golden jubilee of the religious profession of Sister Mary Evangelista of Baltimore.

The mass was celebrated at St. Francis convent in the presence of many priests and sisters of the church.

Was First Community

The Oblate Sisters of Providence, the first community of colored nuns in the United States, and probably in the world, were founded in Baltimore, 1829, by Father Nicholas Joubert, S.S.

After the mass, Archbishop Curley presented each of the jubilarians with a letter from the apostolic delegate to the United States in which he expressed his personal felicitations and conveyed to each the papal blessing, which, in the words of Archbishop Curley, might be said to have come "from the deathbed of the Holy Father."

The aged nuns renewed their vows in the presence of the Archbishop who then placed golden crowns upon their heads.

Significant Ceremony

In the course of his remarks Archbishop Curley said that never since he has been a Bishop has he witnessed, either in this country or abroad, a more significant ceremony than this combination of two jubilees which represent over a hundred and twenty years of service consecrated to God.

"I have come here today when perhaps I might not have gone to another celebration, because the like of this has probably not occurred in a hundred years, and more than probably will not occur for another hundred. Today these two sisters receive what they deserve—honor from the Catholic Church and recognition from the Vicar of Christ himself—because their interests are the interests of the church, namely the salvation of souls."

Makes Appeal

The Archbishop made an urgent appeal to all the communities in the archdiocese to take an active interest in the welfare of the colored people.

"I have not the slightest bit more interest in any community in my archdiocese than I have in these colored sisters, and I would not be true to my faith and my responsibility as Archbishop if I did. You are all equally my children. I promise as long as God is present in the tabernacle to continue that interest and to do all that I can for the welfare of the sisters and the cause they represent, however, tomore than merely in words which might make the headlines of the newspapers and nothing more." their interests in general and the Oblate Sisters in particular.

The preacher, the Rev. Dr. John T. Gillard, S.S.J., chaplain of the sisters, emphasized the fact that never have the Oblate Sisters and seldom have the colored people of the United States had a more devoted friend and

Many Officiate

All the officers of the mass were representatives of communities which have been associated with the

Most Rev. Dr. Owen Doyle, C.P., St. Joseph Sisters. Most Rev. Louis B. Pastorelli, S.S., superi-general of the Josephite Fathers was assistant priest. The Very Rev. Monsignor Harcons of honor were the Very Rev. John Quinn, rector of the Baltimore Dr. John Fenlon, S.S., Cathedral and Spiritual Director of the Sulpician Fathers in theof the Oblate Sisters, was master United States, and the Rev. Johnof ceremonies. The minor officers C. SS. R., St. James of the mass were seminarians Braun, Baltimore. from St Mary Seminary. Church, Baltimore. The deacon of the mass was the Rev. John Gallagher, S.J., St. Ignatius Church, Baltimore, and Father Gillard at dinner during the subdeacon was the Rev.

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which the pupils of the academy presented a program of orchestral and vocal music and dancing. After the dinner the clergy inspected the school quarters of the academy which have been completely renovated and modernly equipped.

Hold Reception

A public reception for the jubilarian sisters was held in the afternoon.

Besides those already mentioned, the following were present:

Baltimore: The Revs. Arsenius Boyer, S.S., St. Mary Seminary; Joseph Canning, S.J., Loyola College; Martin Oktavec, C. SS. R., St. Wencelaus; Daniel Rice, S.S.J., St. Peter Claver; Louis Bradley, S.S.J., St. Monica; Charles Winckler, S.S.J., St. Francis Xavier, and Brother Edmund, C.F.X., Mt. St. Joseph College.

Washington: The Very Rev. George Keasinski, O.C., the Revs. Joseph Kelly, S.S.J., Samuel Mathews, S.S.J., Henry Grabenstein, Patrick Veale, S.S.J., Thomas Fitzgerald, S.S.J., and Brother Bede, C.F.X.

Also present were the Revs. Robert Arthur, S.J., and Francis Pierce, S.J., Woodstock, Md.; Maurice F. Noonan, S.S.J., Newburgh, N.Y.; Stephen Rudke, S.J., Chaptico, Md.; Maurice Alexander, Solomons Island, Md.; Dr. Edward Kreamer, New York, N.Y.

Augusta, Ga. Herald
January 17, 1937

POPE ES CATHOLICS TO WORK M E AMONG NEGROES

In a recent letter to the Cardinals, Archbishops, and Bishops of the Catholic Church in the United States, Pope Pius praises the work of Catholics among colored people during the past years, and urges all members of the Catholic faith to extend their activity in the education and conversion of the colored group. While the letter concerns itself primarily with recruiting increasing numbers of Negro people to the Catholic Church, it is said its powerful but indirect effect is expected to be the enlistment of the Catholic Church in the general welfare of colored Americans. It is believed that evidences of this trend have been numerous during the past year.

The Pope's letter will probably become the basis for the whole activity of the Church in the United States during 1937 and succeeding years. Among other things, the Pontiff urges greater missionary work among American Negroes; he calls more priests to work among colored people; he urges the establishment of churches even in rural sections of the South; he urges the establishment of parochial elementary and high schools and also more college activity.

The Pope's letter was the signalization of the fifteenth anniversary of the work of the Commission for Catholic Missions among the colored people and the Indians, and it declares "while so much good gives rise to consolation and gratitude one cannot think without sadness of how much remains to be accomplished."

EDITOR OF CATHOLIC REVIEW RECEIVES CAUSTIC LETTER FROM CLAUDE BARNETT, ANP HEAD

SAYS POPE ENDORSED RAPE OF ETHIOPIA AND JOINED WITH MUSSOLINI IN ESTABLISHING COLOR LINE

Calls Father Coughlin "Facist Propagandist"

Claud A. Barnett, director of the Associated Negro Press, Chicago, and to whom Rev. Vincent de Paul Fitzpatrick, editor of the Catholic Review, Baltimore, addressed a caustic letter in criticism of a recent release appearing under an ANP date-line. from Valencia, Spain and written by Roy Arlan Woodson, special writer for the Associated Negro Press, has responded to the editor of the Catholic Review in a letter which follows.

Many Catholic ministers over the nation have taken exception to the article written by Woodson, branding the charges made by him regarding terrible conditions uncovered in Spain in wrecked convents of the Catholic church, as being false.

Woodson in his article said that dead babies and pregnant nuns had been discovered in the ruins of Spanish convents and monastaries and it is this alleged condition which has aroused many men of that faith to brand these charges as false.

In his letter, Director Barnett says to the Rev. Vincent de Paul Fitzpatrick:

"Your reaction to Roy Arlan Woodson's article on the Spanish civil war, as released by the Associated Negro Press, was extremely interesting. However, we wish to point out that no attempt was made to attack the Catholic church of itself. The story dealt with Spanish Catholics and their part in the current hostilities, and was written by a reporter who was actually observing what went on in Spain . . . not by a reporter several thousand miles away, who would have only sentiment and the biased articles of the pro-Fascist daily press to guide him.

"It is unfortunate, but nevertheless a fact, that the Catholics of Spain find themselves allied with the Fascist rebels. It is also no secret that the war there may be described as a clash between Fascism and Communism. There have been atrocities and mass murders committed by both sides. But the far-seeing white papers of America . . . and particularly the powerful chain . . . choose the side of fascism against that of communism, inasmuch as the papers are businesses, and therefore capitalistic concerns, and would apparently fare better under a Fascist control than under anti-capitalistic Communism. Should America ever be forced to choose between the two, which would seem to be not so much of an impossibility as some may think. Accordingly, these papers, for the most part, give a decidedly pro-fascist coloring to their stories, and certain ones would have you believe that virtually all of the atrocities have been the work of the Communists. Our correspondent, Mr. Woodson, went to Spain and saw things which the white press had neglected to tell and which he had every reason to believe were correct.

"There is no attempt on the part of the ANP or of any of its correspondents to stir religious prejudice or attack the Catholic church itself. Yet the fact remains that there is a struggle on many fronts between Fascism and Communism, and this clash may eventually affect America. Every intelligent Negro who has observed Russia's attitude toward Negroes and the Communist credo with regard to this race, and has compared it with anti-Negro Germany, a Fascist nation, and the theft of Ethiopia by the Fascist Italians and Mussolini's current anti-Negro beliefs, knows that of the two political and social philosophies, communism may be regarded as the more liberal. We hope the time will never come when America must choose between the two, but if Fascism wins out in Spain as it has in Italy and Germany, it will become stronger and triumph in other nations, and probably bring a showdown in our great democracy. For his own safety, the intelligent Negro is forced to at least consider the import of Communism against Fascism wherever the two clash. If the Catholic church is identified with the Fascists, it is unfortunate.

TWO MORE NEGROES TO BE ORDAINED AS CATHOLIC PRIESTS

BAY ST. LOUIS, Miss.—(DPS)—Revs. Clarence Howard, S. V. D., Norfolk, Va., and Francis Wells, S. V. D., St. Louis, Mo., will be ordained to the Catholic priesthood here May 6, at St. Augustine Seminary. The Most Reverend Richard A. Gerow, D. D., bishop of Natchez, Miss., will celebrate pontifical high mass for the occasion.

Friday, May 7, the two newly ordained priests will ascend the altar for the first time to celebrate their first holy mass and will give holy communion to their respective relatives. Following they will bestow their priestly blessings upon all attendants.

In 1934 four colored ministers were ordained to the priesthood and are now stationed at Lafayette, La. This will make six priests who are members of the Society of the Divine Word, who are qualified to serve as priests of colored Catholic parishes.

Two Ordained to Priesthood

BAY ST. LOUIS, Miss.—Having completed their studies at St. Augustine Catholic Seminary, two seminarians were recently ordained to the priesthood by the Rt. Rev. R. O. Gerow, Bishop of Natchez.

The Revs. Clarence Howard of Norfolk, Va., and Francis Wells of St. Louis are the new priests. Two novices of the Society of the Divine Word, at St. Augustine, Louis Webb, Toledo, and Bernard Williams, have made their first religious profession in the society.

Catholics Probe Negro Candidate For Sainthood

CHICAGO, June 5.—(AP)—The Rev. Father Norbert F. Georges, of Chicago, was ready today to start for Lima, Peru, to investigate life of blessed Martin de Porres, negro candidate for canonization as a saint of the Roman Catholic church.

The Peruvian government has formally requested the Vatican to recognize blessed Martin as the nation's second saint, St. Rose, of Lima, Peru, who died in 1617 and was canonized in 1671, is the only native-born person of the New World so honored by the Catholic church.

Two years ago, Father Georges, subprior of the Dominican house of studies in suburban River Forest, started a campaign which attracted thousands of communicants to the cause of Blessed Martin's canonization.

The negro candidate was a Dominican lay brother who won renown during the Spanish conquest. He died in Lima 300 years ago and was beatified, a preliminary step toward canonization, a century ago.

Father Georges said Blessed Martin was the illegitimate son of a Spanish nobleman and a negro woman of Panama. The father disowned him. The boy studied medicine and became a noted physician. He joined the Dominican order at the age of 22.

The sacred congregation of rites in Rome, which will pass on the canonization, may also investigate the candidate's life.

First Negro Priest Here

Rev. Marcus Glover, Jr., 26, first Negro of the New York Archdiocese to be ordained to the priesthood, sang his first solemn high mass at the Church of St. Francis de Sales, 137 East 96th street, Sunday.

Father Glover, who was ordained in Carthage, Tunis, on June 29, will go to Africa soon as a missionary in the Gold Coast.

Church-1937 Catholic.

Janitor's Son Is Ordained As Catholic Priest

First Harlemite To Be Elevated To The Priesthood

NEW YORK —(ANP)— With 800 parishoners, 100 of them Negroes, attending the 10 minute services, the Rev. Marcus Glover, Jr., 26-year old son, of a parochial school janitor, believed by Roman Catholic authorities to be the first native Negro of the New York Archdiocese ordained to the priesthood sang his first solemn high mass Sunday morning at the Church of St. Francis de Sales.

At Carthage, Tunis, Father Glover was ordained on June 29 and sailed to New York to celebrate his first high mass with his family in the church where he was baptized. He will return soon to Africa as a missionary on the Gold Coast.

Born in the Yorkville district, Father Glover studied at the parochial school of St. Francis de Sales and there decided he wanted to become a missionary priest, a vocation even more difficult of attainment than secular ordination. He became the first Negro to attend Cathedral high school and then went on to pursue his theological studies in foreign countries.

At Newburgh he entered the novitiate of the Josephite Fathers, which fosters most of the church's missionary work among Southern Negroes. Resigning, he entered the Society of the White Fathers, an order of 800 priests, only four of whom are Negroes. Each member vows to labor for the conversion of Africa.

After finishing a course in theology at the White Fathers House of Study in Beauport, Quebec, he went to Algiers for his first course in theology and completed his studies at Carthage.

He was assisted at mass by the Rev. James J. Walsh, of the Church of the Blessed Sacrament, as deacon, and the Rev. Adrian V. Storm, a curate of St. Francis de Sales as subdeacon. All are white.

Colored Catholic Church Opens Here

Father Thomas E. McKay of New York city of the southern Jurisdiction of the Afric'n Orthodox Church Catholic and Apostolic, arrived in the city Tuesday, to establish the Catholic church.

In route here Father McKay stopped over at Palm Beach where he conferred with Father Jackson, who heades the district.

When interviewed, Father McKay stated that the first meeting will be held at the Amusement Canter Sunday at 4. P. M.

BETTER LATE THAN NEVER

ACTING under orders from His Holiness, the Pope, the Catholic Church in America is bending over backwards to aid colored Americans in their fight for equality and justice. At first we were inclined to think that the Pope's move was but a smoke screen to cover up Mussolini's rape of Ethiopia, to which he gave his pontifical blessing, but it would seem that Catholics are really earnest about aiding our people. If they have any ulterior motive, we have not yet discovered it.

In its recent issue, the national Catholic magazine America carried a long article from the pen of its literary editor, Leonard Feeney, although attributed to Father John La Farge. Under the caption of "The Black Cardinal" Mr. Feeney paints a glowing picture of some future unknown black man who shall one day be a black Cardinal in America. "He will be tall, handsome and impressive in his robes," writes the literary editor, and we wonder whether the "Black Cardinal" would be any less if he were short, homely and insignificant looking, provided he had the qualities that fitted him for true and courageous spiritual leadership. We should also like to know how the Catholic Church is going to provide us with a made-to-order black cardinal when we haven't even a single black (Catholic) bishop in America, and just a bare handful of black priests.

The interesting statement was made by Mr. Feeney, to wit: "That there is already some mystical connection between the dark races and Christ's mother may be seen in the surprising number of black Madonnas in France and Spain, not forgetting the beautiful ebony image in Poland as our Lady of Czestochowa." We hope he meant to imply that these images were not only in black materiol but also were decidedly negroid in features. An unfair white world has robbed a black race of the credit of having given the world its culture and religion. If Mr. Feeney is now handing some of these bouquets back to us, we are happy, for they are better late than never. We would urge him to tell us more of the black bishops and priests who ruled the early church in North Africa and Europe. We are sure that Mr. Feeney knows of these truths and they would have more telling effect on his brother whites, coming from his pen, rather than from ours.

CATHOLICS TO HONOR NEGRO

CATHOLICS THROUGHOUT the nation will on September 10 hold a religious service in honor of Martin de Porres, a colored lay brother of the Dominican Order, who established the first Catholic schools and orphanages in the western hemisphere.

Born more than 300 years ago in Lima, Peru of a Spanish father and a free Negro mother of Panama, he left an indelible mark on his native land. Long before there were any schools and orphanages for the poor in other Catholic centers, he established them in Lima without regard for race and color. These are still flourishing, the oldest charitable institutions in the world. His charity, religious zeal and marvelous life were such that after the most exacting scrutiny by the church, he was proclaimed Blessed September 10, 1837.

In recent years, there has been a great renewal of interest in Blessed Martin. Significantly this has been more on the part of white Catholics than among their colored brethren. This interest has resulted in a rapidly growing conviction that christianity cannot be reconciled with racial discrimination. Throughout the country, Catholic organizations have sprung up, under the patronage of Blessed Martin, which are resolved to apply christian principles to inter-racial problems.

In the metropolitan area services will be held September 10-12 at the Blue Chapel Union City, N. J., where there is a beautiful shrine. These services will be under the patronage of the Most Rev. Thomas J. Walsh, bishop of Newark. Other bishops and some of the outstanding preachers of America will be heard. Services will also be held in numerous churches in other parts of the country.

The above information was contained in a release from the Blessed Martin Centennial and is indicative of the trend among Catholics to give more consideration to the Negro and inter-racial problems. The Roman Cath-

olic policy, they would adopt and if they would follow a constructive inter-racial policy, many smaller organizations would follow their lead.

Church-1937 Catholic.

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The above information was contained in a release from the Blessed Martin Centennial and is indicative of the trend among Catholics to give more consideration to the Negro and inter-racial problems.

Selma, Ala., Times Journal
August 27, 1937

Selma Selected As Headquarters For Mission Work Among Negroes

Announcement that the Fathers of St. Edmund will make Selma their headquarters undertaking mission work among the negroes of the south and that property on North Broad street already has been acquired, was made here Friday by the Rev. Francis M. Casey, S.S.E., who is in charge of the work.

Purchase of the old Hasselvander home has been made giving the Fathers of St. Edmund control over the entire Broad street side of the block bounded by Small and Minter avenues, with the exception of the Baptist church. The Hasselvander home now is being improved, and other buildings on the property eventually will be torn away. When completed the Hasselvander house will be able to serve seven priests, and will include a small chapel. Occupancy will be secured within the next four weeks. Work is being done partly by the priests themselves.

Construction of a church is intended within the next year.

Father Casey arrived in Selma a short time ago, accompanied by the Rev. John B. Paro, S.S.E., coming from Vermont where the Society of St. Edmund has its mother house, situated at Swanton, and a college at Winsooki park. Besides the Vermont locations, the Fathers have a house in London, England, and one in Pontigny, France. A third priest will join the two already in Selma some time next month and an additional two will be available within the next year, announcement was made by Father Casey.

Father Casey said that the work of his order in Selma and the south is primarily a spiritual one.

"There is naturally attached to such a work the practice of Christian charity. What form this shall take in Selma and later in other places in the south, he said he was not prepared to state. The work is entirely new, he explained, and plans for Selma now do not go beyond building a small church.

He is working under a temporary appointment which he said he hoped would be made permanent, in the task of establishing the Community of St. Edmund here. A site for another mission in the south will be investigated later, he said. He said that he had traveled much in the northeast and midwest but that he had never come south before his present trip.

CATHOLIC CONFAB TO DISCUSS JIM-CROW

Courier 9-11-37

Registrar of Famous Indiana School Admits To The Courier That No Negro Student Has Ever Been Enrolled.

Pittsburgh Courier

DETROIT, Sept. 9—Notre Dame, famous Catholic educational center, admits that there is no record of a Negro student ever having been enrolled at the Indiana school!

This admission will be one of the main to be raised, when the Catholic Action Convention meets here this Sunday and Monday, Sept. 12-13.

A session of the convention will be devoted to a discussion of higher education of Negroes in Catholic colleges.

A group of priests and laymen will hear how Negroes are discriminated against in Catholic schools of higher learning.

Courier Contacts Schools

Hearing of the convention, THE PITTSBURGH COURIER sent the following wires to some of the outstanding Catholic schools in the country.

It is a known fact that Duquesne University in Pittsburgh and Fordham College in New York City enroll Negroes.

But St. Mary's College at St. Mary's, California; Notre Dame at Notre Dame, Indiana and Catholic University of Washington, D. C., were listed in the "questionable" column. Wires to these three schools asked if Negro students had ever been registered. The school's policy in this direction was also sought.

"Never at Notre Dame"

The following wire, self-explanatory, but not complete, was received from Mr. Riordan, Registrar at Notre Dame:

"CAN FIND NO RECORD OF A NEGRO EVER ENROLLED."

Nothing at all was said of the school's policy in this respect.

From St. Mary's came the following wire from Brother Albert, president of the college:

"NEGRO STUDENTS HAVE BEEN REGISTERED IN ST. MARY'S COLLEGE AND RECEIVED THEIR DEGREE ON COMPLETION OF THEIR ACADEMIC WORK STOP AT PRESENT WE HAVE NO NEGRO STUDENTS REGISTERED."

At press time, Catholic University of Washington, D. C., had not replied.

TO BE HONORED

The imposing statue of the Blessed Martin de Porres of Peru, done by Leonard Stefanelli of New York City. Born more than 300 years ago in Lima, Peru, of a Spanish cavalier and a freed woman of Panama, he built orphanages and schools for the poor without regard for race or color. His charity, religious zeal, and marvelous life was such that the Catholic Church proclaimed him Blessed, September 10, 1837. Services will be held in his honor in the New York metropolitan area September 10-12, at the Blue Chapel, Union City, N. J., where there is a shrine under the patronage of the Most Rev. Thomas J. Walsh, Bishop of Newark.

RACE BARRIER IN CATHOLIC SCHOOLS HIT

Afro-American 9-25-37

DETROIT. — Racial discrimination in Catholic institutions of learning was given a knockout blow here Monday when Father Silvius, of the Monastery of St. Paul of the Cross, told the third archdiocesan convention of the Federation of Catholic Study Clubs that color has no place in Catholic education.

Baltimore Sun

The convention is in session at Marygrove College. At the recommendation of Father Silvius, the convention endorsed two resolutions, recently adopted by the Catholic Student Mission Crusade, opposing discrimination based on color as "un-American and anti-Catholic."

Opportunity for All

He also declared that "in view of the need of Catholic Negro leadership to combat communistic influences among the group, where it is legally possible, Catholic facilities for higher education should be made available to colored students who are able to meet the requirements.

Father Silvius charged that one member of the convention committee, a colored woman, prominent in study club activities and promotion, failed to attend the convention banquet Sunday night because of discrimination against colored people in the hotel where it was held.

A Catholic college which excludes colored students solely because of color is not truly a College, Father Silvius asserted. The question of alleged racial discrimination against colored students at a number of the Catholic colleges and universities had been cited prior to, and during the convention.

Hits Notre Dame

Notre Dame at Southbend, Ind., and Catholic University were especially pointed out as Catholic institutions of learning which have erected racial bars against colored students. Father Silvius, when questioned, would not divulge the name of the colored woman who failed to attend the banquet Sunday night, stating that he did not want to embarrass her.

Church - 1937

Catholic

Warns Catholics To Aid Race Now Before Reds Do

Journal and Guide 9-18-37 Norfolk, Va.

Writer Declares Many Laboring Under Delusion That Waiting Will Cure Injustices Practiced In U. S.

BROOKLYN, (ANP)—In a recent issue of Interracial Review George K. Hunton under the caption "Catholics - Communism - and the Negro," contends that interracial justice is an essential part of social justice, and white Catholics have not realized that the Negro group is the most disadvantaged in America.

Admitted the fact that the Negro is the most logical ally of Communism, he regrets also "Meantime, the Communists is pointing out to the Negro the cruel injustices that are heaped upon him, promising equality of opportunity and actually treating him with respect as a human being. The Catholic who feels that we can afford to wait a decade or two until race prejudice has worn away, is living in a fool's paradise. The appeal of Communism to the Negro is even more imminent than the general threat of Communism in America. This is an immediate problem that challenges our interest and our enlightened action."

The Interracial Review is published at 220 West 42nd Street, New York City by the Catholic Interracial Council. Mr. Hunton is its secretary.

Negro Catholics to Meet Nov. 5,6,7

TRIDUUM TO BE HELD IN HONOR OF BLESSED MARTIN DE PORRES AT ST. PETER'S CHURCH

There will be a Solemn Triduum in honor of Blessed Martin De Porres for the colored people at St. Peter's church November 5th, 6th and 7th. The devotions will be at 7:45 in the evening of those three days.

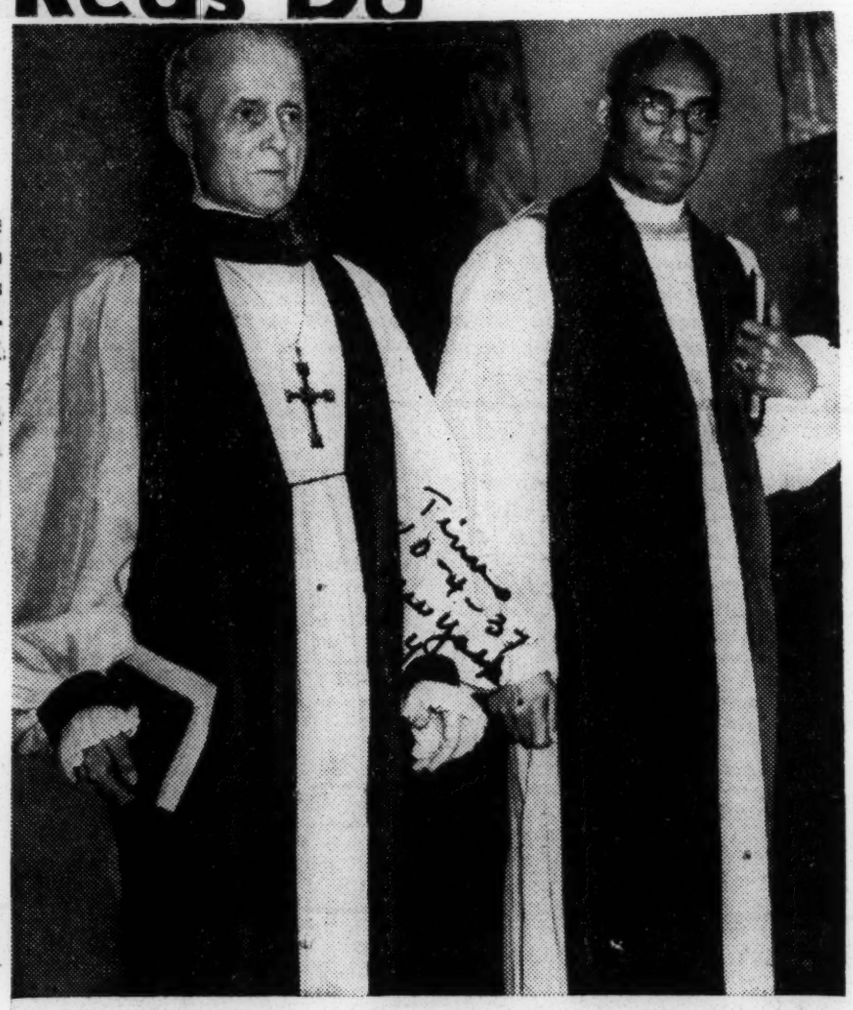
The sermons will be on the life and history of Blessed Martin, also on his virtues. Martin De Porres was solemnly declared a blessed servant of God by Pope Gregory XVI in 1837.

All the colored people are invited to attend this triduum to help with their prayers in the work of the canonization of Blessed Martin, who is one of their own, Father P. T. Murphy said.

The work of Christianizing the outcasts of India was described yesterday morning by the Right Rev. V. S. Azariah, Bishop of Dornakal, in Central India, at the Cathedral of St. John the Divine. Bishop Azariah made an appeal for assistance in the missionary field.

"People ask if it is any use in carrying on missions," Bishop Azariah said. "My standing here this morning is one answer to that question. My father became a convert about 100 years ago. When I think of the circumstances of my birth and my upbringing, my presence in this cathedral is a direct proof of the power of God."

Today, the Bishop said, there are more than a million Christian converts in Central India, and the number is increasing at the rate of 10,000 a year. Most of these have been drawn from the outcasts of India.



Times Wide World

BISHOP OF DORNAKAL PREACHES HERE

The Right Rev. V. S. Azariah with Bishop Manning yesterday at the Cathedral of St. John the Divine.

Catholicism Is Offered As Panacea For "Ills" Of The American Negro

Larger Colored Membership In The Catholic Church Would Insure 'Quicker Social Justice'

Intercollegiate Conference Speaker Expresses Opinion, Citing Pope's Race Bar Condemnation

Catholicism was offered as the solution for the social ills of the colored group in America, last Sunday.

This opinion was expressed by Rev. John La Farge, associate editor of "America", at the Intercollegiate Interracial conference held at St. Joseph's College.

Rev. La Farge said that he believed that if larger numbers of colored people were members of the Catholic faith they would receive social justice quicker.

"Man cannot carry out his religious duties unless he has a certain amount of justice," declared Rev. La Farge.

Pope For Racial Equality

He pointed out that the Pope had condemned the Nazi racial philosophy and had come out squarely for racial equality for all races.

It is the opinion of Rev. LaFarge that young Catholic men and women are going to bring about a better understanding between the races, both in the Church and America.

"The color line has nothing to do with the exploitation of labor," according to Elmer Carter, editor of "Opportunity" speaking on the same program. "Whatever helps labor helps Negroes, because the majority of Negroes are laborers, stated Carter.

Defines "Social Equality"

When asked for a definition of "social equality", he pointed out that what most people mean when they ask that question is, "Do you believe in inter-marriage? I believe that marriage is a personal thing, and if any two people want to get married that is their business"

Carter does not believe that Communism as a political party is making inroads among colored people, but he does think that large numbers of colored people agree with some of the ideas of Communism.

William R. Valentine, principal of Bordentown Manual Training School said, "In 1863 Negroes were 10 per cent literate, today 90 per cent. 20,000 Negroes are in college."

New Yorkers Present

A large delegation of white and colored Catholics came from New York to attend the conference, led by Dr. Hudson J. Oliver, who acted as chairman of the meeting.

A resolution was adopted and forwarded to President Roosevelt urging the early enactment of the anti-lynching bill.

Memphis, Tenn., Com'rcial Appeal
December 5, 1937

STATUE TO BE GIVEN TO NEGRO CATHOLICS

Bishop of Nashville Accords Recognition to Church

Impressed by the faith and enthusiasm of 138 negro students at St. Augustine's, Memphis' newest Catholic Church at 903 Walker, Bishop William L. Adrian of the Nashville Diocese has ordered for the congregation a life-sized statue of Blessed Martin of Porres, Spanish-negro Dominican, favorite saint of negro children throughout the world.

Date of the statue's arival is not yet known, but appropriate dedication services will be arranged as soon as it is erected in the church, acording to Father Bertrand Koch, O. F. M., pastor.

The school, established recently in the old Ella Oliver Training Home, is maintained by Father Bertrand and four Catholic Sisters, who carry on their work under great handicaps and privations. Father Bertrand sleeps on a cot in the supply room. Study tables have been constructed under his direction from fence palings that formerly surrounded the back yard of the building.

The four Sisters of Charity from the Blessed Virgin Mary in Dubuque, Iowa, chosen from 600 who volunteered for service in Memphis, arise at dawn each morning to prepare lunches for the children, and to do all their own house cleaning before receiving Holy Communion at 7 o'clock. Then they return to the kitchen to prepare their own breakfasts and attend mass at 8 o'clock. The students sing the Mass of the Angels at 9 o'clock and high mass on Sundays.

The students are making rapid progress in learning Latin hymns, according to Sister Mary Thomas, superior. Fifteen are studying music. Thirty-six converts are receiving instructions in Catholicism and will be received Christmas Eve.

Teachers at the church school with Sister Mary Thomas are Sister Mary Christine, Sister Mary Anita, Esther and Sister Mary Paraclita. Although the church is Franciscan it has no connection with St. Mary's Catholic Church here.

Catholic Mission For Negroes To Open Here In Fall Of 1938

The Catholic building enterprise on Fairview Avenue near the Mobile Road, which is a unique missionary project for negroes, is well underway and will be ready for occupancy and operation in the Fall of 1938, it was announced yesterday. Now rising on the 40-acre tract is a two-story brick structure to be used as a combination school and church. A second unit to be started in the Spring and completed in time for the Fall opening will include a soup kitchen for feeding poor negro children, executive offices, and quarters for teachers and other workers.

Cost of the first building was estimated at $100,000, including equipment, while the second unit will represent an investment of upwards of $10,000. This missionary project is under the auspices of Bishop Thomas J. Toolen, of the Mobile Diocese and the direction of Father Harold Purcell, who has been here for some time. His mission work in this city has been incorporated under the name of the "City of St. Jude."

The project contemplates the erection later on of a charity hospital for negroes, it was announced. There are said to be few such institutions of this kind in the South.

Father Purcell and his assistants explained that their building program was on a pay-as-you-go basis for the reason the bishop declined to burden the missionary enterprise with debt. Catholics all over the United States and in other countries are contributing to the fund, it was revealed. Most of this money comes from outside the South where the Catholic population is greater than in this section.

Plans are to have the school on the first floor of the main building and the church on the second floor. The ultimate aim of the founders of the project is to have a school of eight grammar grades, but it will probably open with three or four grades, officials explained.

"Our chief motive in this work is one of religion," said one of Father Purcell's assistants yesterday in discussing the program. "As our means increase we expect to add a hospital, also provide social and recreation facilities," he added. The negro missionary enterprise will be known as the "City of St. Jude," named in honor of a relative and apostle of Christ.

Atop the two-story building will be an 86-foot tower of variegated color brick with a large crucifixion fashioned in Italian marble and containing three statues.

Sponsors declared the project offered unlimited possibilities for the negro citizens of Montgomery.

In a pamphlet setting forth his work here, Father Purcell says: "St. Jude's Negro Apostolate has a twofold purpose. The first, which is by far the more important, is the intellectual training and spiritual development of the Negro. If he is to be saved at all, it is the Catholic Church that can save him. The second purpose is to translate into positive action some of those fundamental principles of social justice which have been so plainly set forth in the papal encyclicals."

Church - 1937

Church of God

"Church Of God" Owns Beautiful West Middlesex Camping Grounds In Pa.

WEST MIDDLESEX, Pa.— (By S. Booker for ANP)—A few miles from West Middlesex, Pa., in the heart of a rich farming country. The "Church of God's camping ground for Negroes is located. It is a beautiful site among the rolling hills of Pennsylvania.

The Church of God has three camps: this one in Springfield, Ill., and one farther west. This one in West Middlesex is dedicated to Negroes and is controlled by them. Mr. Crosswhite, the highest salaried Negro executive in the church, is the manager of the camping grounds, assisted by Mr. Smoot, a colored policeman who lives on the grounds.

On the 125 acres, approximately 100 cabins are carefully arranged; some are elaborate wooden structures while others are made of tin. A dining hall, modern in every detail, serves food in both cafeteria and restaurant styles. Dormitories bined in this building. Modern conveniences are near.

The most imposing edifice on the grounds is that of the tabernacle, a massive structure with a loud speaker system installed to carry the speaker's voice to every corner. The baptism pool has mirrors at the back to reflect the holy ceremony to the rear.

In August, pilgrims from every state in the union flock to these grounds for their annual camp meeting. As many of 4000 people have been on the ground at one time. Last month the mortgage on the property was burned while a mixed choir sang.

Church Of God Has Modern Camp Site

WEST MIDDLESEX, Pa.— In the heart of this rich farming country, among the rolling hills of Pennsylvania, the Church of God has established a modern camping ground and recreation center for the exclusive use of its Negro constituents.

The 125 acres of land contain 100 cabins; a dining hall where food is served in both cafeteria and restaurant styles; dormitories; and the main administrative offices, all housed in one modern building.

An imposing tabernacle, with a loud speaker system, and a mirrored baptismal pool, adorns the site.

The center is controlled by Negroes, the manager, Mr. Crosswhite, being the highest salaried Negro executive in the church. He is assisted by Mr. Smoot, a Negro policeman who lives on the grounds. Administration of the center is in the hands of an all-Negro board of directors.

Pilgrims from every state where the Church of God has established branches, flock to the center every August for their annual camp meeting.

The mortgage on the property was burned last month. The project was started originally as a retreat for the masses but college agraduates and substantial citizens

Church - 1937

Church of God Holiness.

14TH ANNUAL CONFAB OF GOD-HOLINESS GROUP LARGELY ATTENDED

Monday, August 9, marked the opening of the 14th annual convention of the Churches of God-Holiness, at the national headquarters, the Bethlehem Church of God-Holiness on Hunter street, near Mayson-Turner, where all the annual sessions have been held since the organization began fourteen years ago. Already nearly one hundred delegates have arrived from fifteen states. Around twenty five of the delegates will be entertained at the spacious home of Bishop K. H, Burruss, 170 Ashby Street, NW.

Many outstanding workers, both men and women, from all walks of life, from all sections of the country are expected to participate in this session.

Attractive Features

During the meeting the famous Eva Jessye Choir will entertain. This well known musical aggregation always proves a great attraction.

The Welcome program Friday night is looked forward to with interest and the memorial service will be another special feature.

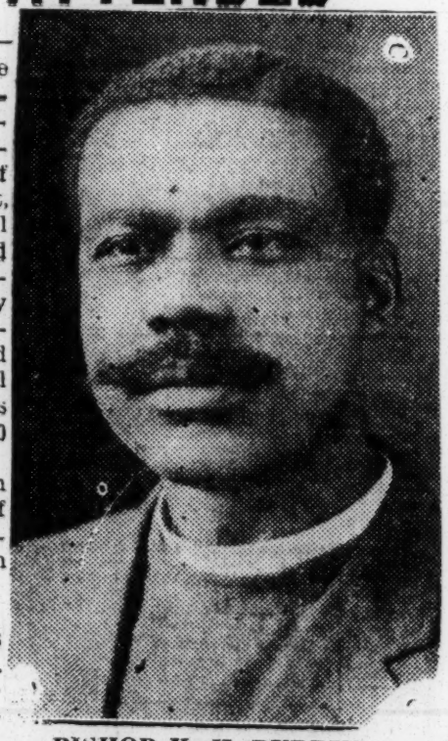
Monday Session

The first day was devoted to the reception and enrollment of delegates and the assignment of homes.

At the 8 o'clock service, Rev. C. W. Reed of Atlanta preached a splendid sermon to a capacity house. Rev. A. D. Robinson of ...eville, N. C., followed with ...y appropriate remarks.

Tuesday Session

Tuesday marked the arrival of many more delegates. The afternoon session was mainly devoted to the appointment of partial committees, and further planning and preparation for the general work of the convention.



BISHOP K. H. BURRUSS

Bishop Burruss, pastor of the local church and presiding Bishop of the convention, filled the pulpit at the evening session.

Daily Sessions

Three sessions will be held daily. The 11 a. m. and 3 p. m. periods will be mainly devoted to the regular business of the body, while the 8 o'clock service will be marked by divine worship.

The well trained choir will furnish the music.

The public has a cordial invitation to all these meetings.

Church Of God-Holiness Convention Closes Today

Monday morning, 10 o'clock, members and delegates of the Churches of God-Holiness, held a business meeting presided over by Bishop Burruss, as general chairman.

In the afternoon, 3 o'clock, members of the local Sunshine Band, under the leadership of Mrs. Willie Byrd, local and national president of the young people's organization, entertained the visiting members of the national Sunshine Band. Approximately 200 young people, between the ages of 2 and 10 years were present. The entertainment took the form of a literary program, interspersed with music. In the splendid renditions, an abundance of talent was manifested within the group. Many of the children recited original poems, and others made extemporaneous talks which were commendable.

The 8 o'clock evening service began with a brief testimonial service, which was followed by a literary and musical program, with Mrs. G. E. Andrews, mistress of ceremonies.

During the evening, the Rev. Mr P. J. Foster, Presbyterian minister of the city, spoke briefly commending the work being accomplished by Bishop Burruss.

Another feature of the program was the Humming Bird Quartet of Greenville, S. C., which broadcasts weekly over the local station in the Carolinas. The church was packed to its utmost capacity at last night's service, as have been all of the sessions.

Today, the last day of the convention, will consist of a morning session, 10 o'clock, a session at 3 o'clock in the afternoon, and the 8 o'clock night service, which will bring the convention to its climax with a baptising service in the nature of a farewell.

Church—1937

Congregational.
6 6

Chattanooga, Tenn. News
April 23, 1937

Discrimination Against Race, Color Scored

The sixty-third annual meeting of the Tennessee Conference of Congregational Churches of Tennessee, Alabama, Arkansas and Kentucky opened Thursday night at the First Congregational Church (colored) with Superintendent H. S. Barnwell, acting pastor, presiding.

Delegates from the four States arrived early Thursday. Others were scheduled to arrive Friday morning for the four-day session.

WHITE PASTOR SPEAKS

Welcome addresses were made by Mrs. H. F. Talliaferro in behalf of the church, and the Rev. J. B. Barber for the city of Chattanooga, prior to the main sermon by the Rev. T. A. Tripp (white) of the Town and Country Department Church Extension Board.

"If we are to get along with other people we must give up some things," the Rev. Mr. Tripp said. "We must give up denominational strife, if we are to get anywhere, and love one another, for if we as Christians do not love our brothers whom we have seen, how can we love God whom we have not seen?" he asked his hearers.

The Rev. Mr. Tripp declared that "We have not become Christians when we discriminate against brothers, no matter what the creed, race or color."

At the symposium Friday afternoon, interest was to center around a discussion of "Sharecropping and the Kingdom of God," by Miss Beth Torrey of the Trinity School, Athens, Ala. Miss Torrey, Southern-born young white woman, has made a study of share-cropping and has chosen her field of activities in religious educational work among Negroes.

Other speakers will be the Rev. W. J. Faulkner and Prof. T. W. Talley of Fisk University, Nashville; Dr. J. A. G. Grant of Memphis, and the Rev. F. P. Ensminger, Birmingham.

Night services will be in charge of the young people's division, under direction of Miss Phoebe Fraser, Atlanta, and the State Missionary Society, Mrs. L. F. Branch, president.

Congregationalists In Regional Meet At Talladega

The Regional Committee of the Southeast just closing its annual session at Talladega College brought together some of the leading Congregational and Christian church workers of both races in the Southeast. The meeting was called by Dr. Edwin Gillette of Jacksonville, Florida Superintendent of church work in the Southeastern region of the Congregational Home Mission Society..

The personnel of the committee is made up of assistant superintendents, directors of women's work, directors of religious education and state moderators. Attending the meeting from Atlanta were Supt. H. S. Barnwell, Congregational Home Missions Society; Miss P. L. Fraser, director Religious Education Georgia, South Carolina Conference of Congregational Christian Southeastern region Congregational Christian Churches; and Rev. John Clarence Wright, pastor First Congregational Church and Moderator Churches.

Plans were made for the effective participation of the southeastern region in the nation-wide observance of Goodwill Day next Sunday, Oct. 17. Many other matters touching upon the administration of the churches under the new plan of reorganization; the training of men for the ministry; the available materials for the teaching of missions to both children and adults were the subjects of addresses and serious discussion.. Rev. Wright returned to the city today reporting one of the most successful and profitable meetings of the Regional Committee

Church-1937

Costonie Temple.

'Curse of Costonie Temple' Has Fallen on Nine Rebels In Two Years, With Violent Deaths and Raving Insanity

Scenes taken at Costonie Temple, showing parts of the congregation and the prophet himself, in a typical attitude.

Costonie miraculously escaped death or kidnapping at the hands of the bandits, three white and one colored. They were herded off to the Tombs by detectives, who surrounded the temple and subdued the gangsters.

Assistant Was Angry.

Back to the Rev. Mr. Skipworth. He quit the Temple Costonie in a huff. By so doing, he has defied the uttered by the Rev. John Skipworth a few weeks ago, when he resigned as chief assistant to the famed Prophet Costonie, the suave seer, who has risen to the heights in cultism by teaching his 25,000 followers to look for "heaven on earth" and that there is no hell! 3-29-37

When the Rev. Mr. Skipworth made his death-defying statement, all of the cult members woefully shook their heads—for the "Curse of

Although the public has not been aware of it, nine chief assistants of Costonie have met violent deaths or disappeared strangely — whenever they broke with the mysterious Temple Costonie—that triangular-shaped structure formed by the forks of St. Nicholas and Manhattan ave-

Two weeks ago, four heavily-armed gunmen attempted to raid the temple while the prophet was conducting services. The prophet, whose pockets bulged with money, had been "put on the spot" either by some of his former followers or some unknown forces not connected with the temple.

Law Catches Up With "Illiterate" Forger

DANVILLE, Va., Mar. 24 (ANP).—Walter Haskins, colored resident here, this week learned the truth of the statement that "eternal vigilance is the price of safety," as he was placed in City jail awaiting removal to the State penitentiary to serve eight years for forging notes on two local banks. Haskins, who, police say, is so illiterate he can barely write his name, had a new "racket" which worked with surprising success until his foot slipped.

He used the names of two Southern Railway engineers, W. L. Seay and J. W. Clark, on all of the notes, the amounts ranging from $10 to $200. His notes were accepted, the money loaned, and when due Haskins would either renew them or pay in full, in which latter case the note would be turned over to him. As a result, the railroad men never knew their names were being forged. But one day Haskins allowed one of the notes to lapse, and when the bank called in Railman Clark as the endorser, the deception became known.

Outcasts Who Opposed Cult Leader Have Fared Badly

By EARL BROWN

"The entire Costonie cult is going to hell! I am unalterably opposed to the ideals of Prophet Costonie! I defy the curse of the Temple Costonie!"

These were the strong words

Church-1937

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3-29-37

3-27-37

strange death and banishment which has overcome all previous sub-prophets—men and women.

"Let the Rev. Mr. Skipworth resign," said Prophet Costonie. "I have nothing to do with any man who desires to leave me."

But when he said it, a peculiar look, neither black nor bright, encompassed his handsome countenance. Then he revealed the "Curse of Costonie Temple"—a curse that has resulted in nine deaths and disappearances.

Prophet Costonie came to New York three years ago and settled in Brooklyn, where he founded his first temple in the world's biggest and strangest city. In this respect, he was like Father Divine, who also came from Baltimore, and finally set up his outfit in the borough across the East River.

But this is as far as the analogy between the two cultists go—for Costonie and Divine are as different as heaven and hell.

Defies Father Divine.

"I don't bother Divine, but he has attempted to discredit me ever since I came to New York," the prophet said. "It was in 1934 when Divine crossed the East River to Brooklyn to strike me dead. He and his followers circled my Brooklyn temple like Joshua and his followers circled the Wall of Jericho. I'm living, and no power on earth can strike me dead. I defy Divine to do it!"

Costonie established his first cult at St. John A. M. E. Church on Howard and Atlantic avenues and Fulton street in Brooklyn. For some uncanny reason, he always sets up shop where streets and avenues form a triangle. The trustees of St. John's disapproved of his teachings, and told the Rev. J. Alonzo to order the prophet out.

The very next night, after the Rev. Mr. Alonzo had commanded Costonie to leave St. John's, the minister was struck by an automobile on Fulton street and killed instantly.

Goes Out On Own.

The prophet then set up his own temple. Soon thereafter, his sub-prophet, the Rev. Albert Bradley, resigned because Costonie "contradicted everything in the Bible!" The Rev. Mr. Bradley, when he resigned, said about the same thing Sub-prophet Skipworth said:

"The cult is going to hell!"

In less than two weeks after he left the temple in anger, Bradley disappeared and has never been heard from since. Asked by some of his members what happened to the Rev. Mr. Bradley, the prophet intoned:

"He has gone on a long, long trip."

One of the most mysterious vanishings of all the sub-prophets in the Costonie Temple was that of W. A. Brooks, kingpin in the erstwhile Garvey movement, and the man who helped the prophet to fight and defeat Divine.

Costonie and his chief lieutenant, Brooks, motored to Atlantic City in the spring of 1935. Because Brooks insisted on visiting the hot spots on Arctic and Kentucky avenues, while in the seaside city, the prophet broke with him—but they apparently remained fast friends.

They even left Atlantic City together in the prophet's car for Philadelphia. But after they arrived, Brooks got out of the car and disappeared into thin air! He has never been seen or heard from since.

Woman Takes Place.

The first woman to rise to the heights in the temple was Marie Griffin. She succeeded Brooks. When the prophet left Brooklyn to invade Harlem, he left Marie in charge of the Brooklyn Temple.

Soon afterwards the woman evangelist and her prophet quarreled. Marie left the temple. A few days later she was found on the street a raving maniac. Her people came from Baltimore and took her back home.

Striking down all who disagreed or quarreled with the prophet, the Rev. "Steamboat Bill" Murrell, noted Harlem evangelist, was the next to go. He took the insane woman's place as sub-prophet, and Costonie walked into the temple one night and caught him selling a magic key to the cultists.

The prophet disapproved. "Steamboat Bill" resigned. In less than a week he died violently in a Harlem tenement.

Violent Tale Continues.

"Steamboat Bill" was followed in rapid succession by the Rev. Thomas Montgomery and the Rev. G. Lee, both of whom disagreed with what they termed the "atheistic teachings of Prophet Costonie." Soon after leaving the temple Montgomery went to his Maker, and Lee disappeared, after losing his wife, who died the day he quit Costonie.

Even before the Rev. Walter DeShields of Syracuse assumed the role of sub-prophet in the Temple Costonie he came to a sudden and pitiful end. The prophet telegraphed to him to come to Harlem to take charge of the temple. He came.

But he could not come to terms with Costonie. Two days later he was taken violently ill. Rushed to Harlem Hospital, he died the following day, strapped to the bed—incurably insane!

The "Curse of Costonie Temple" fell hardest of all, however, on the head of Dr. David D. Lewis, who took the job the Rev. Mr. DeShields turned down. Dr. Lewis was in many respects the most accomplished evangelist ever to work under Prophet Costonie.

He held a degree from a medical school in Canada, and one from a divinity school out West. The doctor was a student of the "Bible and the Body!" But he broke with Prophet Costonie and met with all sorts of bad luck.

Furious Storm Rages.

A storm was raging on Manhattan Island one night last spring. Except for flashes of blinding lightning, the island was engulfed in darkness—

The prophet, drenched to the skin, took refuge in his temple. When he opened the door to his inner chamber, he saw a sight that brought gushes of hot blood to his brow. Dr. Lewis had a woman member of the cult lying on a velvet-covered table, with her arm and breasts bare.

From a vein in her arm, the doctor was drawing BLOOD! The woman lay on the table in a coma—her lips parted as if she were dead.

Dr. Lewis confessed to the prophet that he was inducting members of the cult into a voodoo cult of his own. He stopped drawing blood from the woman's arm only when Costonie suddenly clapped his hands.

The doctor and the prophet broke immediately. Dr. Lewis, undaunted by the mysterious power of the prophet, organized the "Spirit of Service Federation," with headquarters at 50 West 111th street. Unlike the other sub-prophets in Temple Costonie, who broke with their employer, Dr. Lewis lasted for more than six months after defying the power of Costonie. He thought he had escaped the "Curse of Costonie Temple."

Curse Strikes Again.

But the curse fell on him like a ton of bricks! His wife fell ill and was taken to Bellevue Hospital, where she died. Dr. Lewis, who was "crazy" about his pretty wife, took what he thought was her body back to St. Louis, their home, for burial.

He was so broken up over her death that he didn't bother to look at the dead woman in the coffin before the body was taken to a little Baptist church in St. Louis for services.

When he and hundreds of men and women did view the body, they were shocked out of their wits! For in the coffin was not the body of the doctor's wife, but that of a blonde white woman!

Afraid to bring the white woman's body back to New York with him, Dr. Lewis buried her in St. Louis, in place of his wife! When he returned to New York, the hospital authorities were waiting for him.

But the mistake was theirs, and they couldn't do anything about it. Mrs. Lewis' body went to Potters Field in New York.

Hewing to its course, like the Grim Reaper, the "Curse of Costonie Temple" continued to dog the tracks of Dr. Lewis. One night last February his "Spirit of Service Federation" was raided by the police, and he was carted off to the Tombs, charged with operating a bordello.

He was convicted and sentenced to one year in the penitentiary. He is there now—fearful, they say, of the "Curse of Costonie Temple."

Church-1937

Costonie Temple (Church of the Almighty God.)

ooms in Costonie
afro-american 1-16-37 Baltimore, Md.
e Over Religion

Out Because Costonie Insists There Hell; Others May Follow

afro-american 1-16-37

NEW YORK — A split looms in the Costonie Temple, according to rumors, growing out of the withdrawal of the Rev. William Baltimore, Md. known evangelist, who was the spiritual leader of the cult for the past two years.

THE REV. W. H. SKIPWITH

First intimation of the trouble came when the Rev. Mr. Skipwith inserted an advertisement in a local newspaper announcing that he was no longer associated with the organization.

The split is said to have grown out of differences over the religious policy of the institution. The Rev. Mr. Skipwith, who is a "fire-and-brimstone" evangelist of the old school, is reported to have withdrawn from the organization under protest against remarks made by Prophet Costonie, leader of the cult, who always followed him on the rostrum.

Many Conflicts

According to the Rev. Mr. Skipwith, after he had preached a rousing sermon and warmed

PROPHET COSTONIE

the audience up with song, Costonie, upon taking the stand, would tell the people that religious fervor was all bunk, that there was no hell, and that they were wasting their time listening to a lot of nonsense about Paul, Nicodemus and Jeremiah, and that they should think more about their economic condition.

On one occasion, after the Rev. Mr. Skipwith had delivered a stirring message, the prophet is reported to have said that religion was just the opium that white people used to lull colored people to sleep while they ran off with the good things of the world.

Friends of the Rev. Mr. Skipwith are said to have told members that Costonie's teachings were "making a fool of him" and he was already being severely criticized by officials of the National Baptist Convention for being connected with such an organization. With the withdrawal of the Rev. Mr. Skipwith, the deeply religious element of the cult are reported to be ready to follow him.

Church—1937

Episcopal

Cleric Protests Race Division In P. E. Church

Majority Of Local Clergymen Favor Special Negro Program

"I believe that such action would be contrary to the religion of Jesus Christ and that under no condition would it be acceptable to Almighty God!" Thus, Rev. Charles A. Levy, pastor of The Church of The Beloved Disciple, 57th and Vine streets, summed up his opinion of a proposal to divide the Protestant Episcopal Church into racial misionary districts.

At their recent convention in Cincinnati, delegates from the Protestant Episcopal Church were told that 7,500,000 American Negroes have no religion. As a result, Rev. Robert I. Johnson, of New Bern, N. C., entered a plea for arranging members of the race into racial missionary districts.

Rev. Johnson, who has been recognized as a leader among Negroes of his State for 27 years, stated: "There is a trend away from religion as he had known it, on the part of the Negro." Accordingly, he submitted to the Episcopal General Convention a 10-point program in which colored persons would administer the church to their own people.

His suggestions included:

The creation of aggregations of Negro Churchmen "sufficiently large to impress the American Negro public;"

Training in responsibility for Negro leadership.

Representation by Negro clergy and laity in the highest councils of the church;

Publication of a church paper to "inspire colored churchmen," and

Abatement of the question of the race problem and lessening of the likelihood of racial incidents.

The program of dividing the Episcopal church into these racial groups is apparently no new idea to persons conversant with that church body for the past few years. It has arisen several times. Liberal Bishops have always been against it. The reactionaries have been consistently in favor of the plan.

An interesting sidelight is cast on the question by various Negro members of the Episcopal clergy in this city. Rev. Charles Levy, of The Church of The Beloved Disciple has continued to remain unalterably opposed to the idea.

How Local Clergyman Line Up

Rev. R. Bright, ex-rector of St. Michael and All Angels Church, stated: "I think it would be a good plan. It would be a means of putting some of the men who have worked hard to lead the people in a position where they might do more good. It is the practical thing to do."

Archdeacon Henry L. Phillips answered emphatically in the affirmative. Stating various aspects of the situation, he concluded by saying, "Yes, I am favorable to the plan."

Other members of the Episcopal clergy were conservative in their opinions. Rev. John R. Logan, pastor of St. Simon the Cyrenian, was undecided. He declined to give a press statement pending further thought on the question. Rev. R. W. Bagnall, pastor of St. Thomas Church, had no statement for the press.

At the Cincinnati convention, the Church Layman's Association listened to Sherman Rogers, economist and writer of Detroit, recommend a "nationwide campaign to establish tolerance" and to promote cooperation among factions in the industrial system. "Radicals", he said, "were making "such tremendous headway in colleges, schools, churches and everywhere because constructive forces of America are sound asleep at the switch."

After some discussion a Joint Commission on Negro Work was established at the recent General Convention of The Episcopal Church, here, by an action led by Rev. George Craig Steward, Bishop of Chicago.

The Commission consists of three Negro clergymen, the Revs. E. H. Oxley, of Southern Ohio; John E. Culmer, of Florida; and George M. Plasket, of Orange, N. J.; in addition to one white clergyman, Rev. Homer Flint, of Pittsburgh.

The other members of the Commission are two Negro laymen, Henry K. Craft, of New York; and Lieutenant Lawrence Oxley, of Washington, D. C., in addition to two white laymen, Warren Kearney, of New Orleans; and Dr. Kenneth Sills, of Maine.

Pleading for such steps was the Rev. Robert L. Johnson, Negro leader of New Bern, North Carolina, who declared that "there is a trend away from religion as he has known it on the part of the Negro."

Johnson suggested to the general convention a ten-point program in which Negroes would administer the church to their own people. Recommendations included:

Creation of aggregation of Negro churchmen "sufficiently large to impress the American Negro public.

Training in responsibility for Negro leadership.

Representation by Negro clergy in the highest councils of the church.

Publication of a church paper to "inspire colored churchmen" and abatement of the question of race and lessening of the likelihood of racial incidents.

N. C. Minister Asks P. E. Church For Separate Districts

CINCINATTI, O.—Plans for segregating members of the Negro race into racial missionary districts were under consideration last week by the Protestant Episcopal Church which was told that 7,500,000 American Negroes have no religion.

OXLEY, STRANGE GIVE EFFECTIVE PICTURES OF SUFFERINGS

Writer Says Business People of Cincinnati Show Every Courtesy To Race Delegates and Visitors In Hotel Accommodations.

By REV. J. N. SAMUELS-BELBODER

CINCINNATI, O., Oct. 28—Summarizing the results of the Episcopal General Convention closing its meeting here last week certain facts stand out as specially interesting to Negro Churchmen.

To name a few: This is the first Convention in which so large place is given to Negroes on so many of the programs presented to the public. In his radio broadcast Bishop Stewart, of Chicago, said that the Church cared for all its members white, black, red, brown, yellow, with equal Christian love and solicitude, thus giving to those with eyes to see the evidence of human inclusiveness of the Body of Christ as exemplified by this Church. In the planning for the two week's program identical consideration was given the Negro in every item and Negroes attended in goodly numbers as time and circumstances permitted, from many distant states to participate, to be instructed, to enjoy. Every hotel and other places catering to public patronage courteously served them with lodging, food and other needs. Cincinnati showed itself a most cordial and respectful host to every Negro visitor and guest of the convention.

Perhaps for the first time an important matter of national significance was unanimously passed and machinery created by both Houses of the Convention to widen and increase the interest of the Church in Negroes in fields other than the American Church Institute for Negroes; and nearly 80 per cent of the members in this machinery comprise Negro priests and laymen.

Of the high points reached in the convention mass meetings, three were by Negro speakers: Lieut. Lawrence Oxley of Washington, D. C., amazed the Mayfair Theater, crowded to the doors, with his narration of the share-croppers' sufferings, the Negro laborers' dilemna in his experience with labor unions as such, the housing and slum situation to which Negroes are driven against their will and the seeming apathy of Churchmen generally in the face of all this. Prof. Strange of Okolona Normal and Industrial School, one o the nine schools of the Church Institute, brought almost too vividly to the meeting the sad and shameful conditions which are sometimes the results of Okolona's forced refusal to accept would-be students. His was a ringing human plea for help and opportunity to serve a waiting people desirous of education and training. At the Domestic Missions mass meeting the Rev. Robert I. Johnson of New Bern, N. C., recounted certain definite askings in an address carefully prepared and amiably presented. "Create aggregations to colored Churchmen sufficiently large to impress the Negro public and to give to Churchmen the sense of power and esteem. Provide training in responsibility for Negro leadership. Give representative by clergy and in matters pertaining especially to laity in the highest councils of the Negro communicants who regard church and an opportunity to share the church with abounding faith, all that the church has, and is, filial love, and the assurance of offer to te church all that they certain hope that under God she are and ave. Make the appoint- will do right. ment to the office in the church not a racial gesture but a normal feature of the church's inclusive life."

So the convention closes with a definite promise of a rosy dawn

Church - 1937

Episcopal

Archbishop Of Canterbury Consecrates Black Bishops

Made Bishops of Church of England In Colorful Ceremony In St. Paul's Cathedral.

LONDON, England, July 8—(By Mail, by our London Correspondent)—Before a crowded congregation of distinguished white and Negro eccleciastical dignitaries and representatives of the Coronation in London, including the Alafin of Abeokuta, native king of Nigeria, West Africa, attended by his retinue, and dressed in exotic fashion, and Benjamin Olisa Eluka Amobi and Eric Olawoli Moore, two of the Nigerian representatives at the Coronation, in their native robes, two black clergymen were consecrated Bishops of the Church of England by the Archbishop of Canterbury, at St. Paul's Cathedral.

The two new bishops were the Ven. Thomas Sylvester Claudius Johnson, Archdeacon of Sierra Leone, as Assistant Bishop of Aierra Leone, and the Ven. Alphonso Cukwuma Onyeabo, Archdeacon on the Niger, as an Assistant Bishop on the Niger.

The Bishop of Rochester read the Gospel and the Bishop of Leicester the Epistle. Prebendary W. Wilson Cash gave the address. Twelve Bishops assisted at the ceremony, which took place during the service of Holy Communion.

England Consecrates Two African Bishops

LONDON —(ANP) — Two bishops, Thomas Sylvester Claudius Johnson, archdeacon of Sierra Leon, and Alphonso Cukwuma Onyeabo, archdeacon of the Niger, were consecrated by the Lord Archbishop of Canterbury here this week at St. Paul Cathedral.

ANGRY PRIEST PREFERS FELLOWSHIP TO GOD

Episcopalians Are Upset by Fifty-second Lily-White General Conference.

By GEORGE S. HARRIS
(For ANP)

CINCINNATI—The sixth triennial meeting of the Episcopal Church Workers Among Colored People was in sesison September 28 to October 1, at St. Andrew Church, the Rev. E. H. Oxley, rector.

The meeting preceded the conference of the denomination which, held at the University of Cincinnati Stadium, was attended by 140 Bishops and clerical and lay deputies—but not a single colored church or lay representative.

Laymen Lead Protest

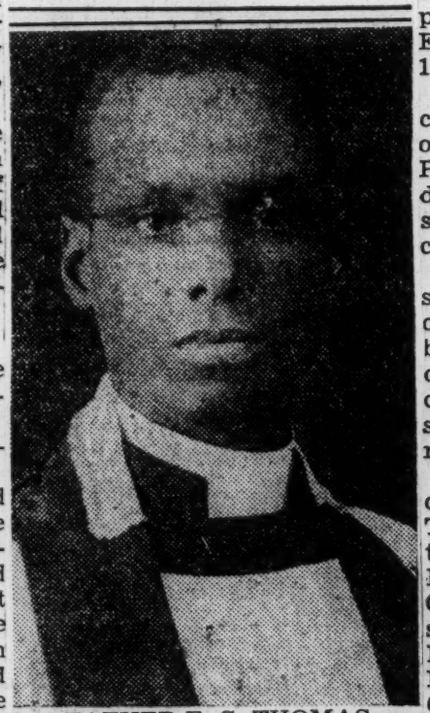
So pronounced has become the resentment among America's colored Episcopalians, especially among the laymen, that the Cincinnati "colored" meeting appointed a committeee—composed of the Rev. E. H. Oxley, and the Rev. Shelton H. Bishop, St. Philip Church, New York City, and others—to present a resolution at the "white" triennial conference asking for colored recognition in the councils of the church and representation as delegates to the various meetings and conferences of the denomination.

The Rev. E. Syndor Thomas, the address by the Rev. George F. Bragg, Jr. of Baltimore. the oldest active colored priest, who gave an interesting history of the colored clergy in the State of Ohio. The Rev. Mr. Bragg, veteran of the denomination, was present at the first "colored" Episcopal conference, held in 1886.

At the conference's panel discussion, held in the parish house of Christ Church, Charles P. Taft, brother of former President William Howard Taft, presided. During the discussion, a colored priest, said:

"I would rather have fellowship without God, than God without fellowship," his statement being the signal for a pointed declaration "that the Episcopal church must take a very definite stand regarding the colored man's rights."

Officers of the conference, all of whom were re-elected, were: The Revs. E. S. Thomas, Germantown, Pa., president; J. C. Perry, Brunswick, Ga., vice president; George F. Bragg, Baltimore, secretary; Tollie L. Caution, Harrisburg, Pa., necrologist and M. Ware, Cincinnati, treasurer. Chicago was represented at the conference by the Revs. W. B. Suthern, Jr., St. Thomas Church; S. J. Martin, St. Edmund: S. S. Sanchez, St. Andrew, and George F. Harris, lay delegate, St. Thomas Church.



FATHER E. S. THOMAS
Germantown, Pa., is president of the conference.

A feature of the meeting was

Move to End Episcopal Ban on Race Group

Seek Admission of Colored Delegates to Inner Councils of Church Body

CINCINNATI—(By George S. Harris for ANP)— Attracting hundreds of Negro Episcopalians from all sections of the country and noteworthy because of the insistent demand of both clergy and laity for recognition in the inner councils of the Protestant Episcopal church, the Sixth Triennial Meeting of Church Workers Among Colored People met September 28 to October 1, at St. Andrew's Church, of which Rev. E. H. Oxley is the rector.

The meeting of the colored Episcopalians was notable because of its aspect as a sort of curtain raiser for the big white conference of the denomination and heralded as the 52nd Triennial General Conference of the Protestant Episcopal church, which, held at the University of Cincinnati Stadium was attended by 140 Bishops and clerical and lay deputies—but not a single Negro church or lay representative.

Laymen Lead Protest Against Church's Jim Crow Policy

So pronounced has become the resentment among America's Negro Episcopalians, especially among the layman, that the Cincinnati "colored" meeting appointed a committee — composed of Rev. E. H. Oxley, Rev. Shelton H. Bishop, St. Philip's Church, New York City and others—to present a resolution at the "white" triennial conference asking for Negro recognition in the councils of the church and representation as delegates to the various meetings and conferences of the denomination.

A feature of the meeting was the address by Rev. George F. Bragg, Jr., of Baltimore, the oldest active Negro Priest, who was present at the first "colored" Episcopal conference, held in 1886.

Appoint Committee to Study Negro's Economic Status

The conference, on motion by Rev. B. W. Harris, Norfork, Va., appointed a special committee of three clerymen and two laymen, with Rev. Harris as chairman—to study the economic position of the Negro worker in America.

Native African Bishops Consecrated in London, Eng.
The Rt. Revs. Alphonso C. Onyeabo, left, and Thomas S. C. Johnson, who will serve on the Niger and Sierra Leone, respectively. Center is the Archbishop of Canterbury (enemy of the Duke of Windsor), who officiated.

NEGRO IS SUBJECT OF EPISCOPALIANS

Race Is Veering Away From Religion, Convention At Cincinnati Told

10-18-37

CINCINNATI—(AP)—The Protestant Episcopal Church, told that 7,500,000 American Negroes have no religion, considered today a plea for segregating members of the race into racial missionary districts.

The plea came from the Rev. Robert I. Johnson, of New Bern, S. C., a leader among Negroes of his state 27 years, who said "there is a trend away from religion as he has known it, on the part of the Negro."

He suggested to the Episcopal General Convention a 10-point program, in which Negroes would administer the church to their own people.

The recommendations included:

Creation of aggregations of Negro churchmen "sufficiently large to impress the American Negro public;"

Training in responsibility for Negro leadership;

Representation by Negro clergy and laity in the highest councils of the church;

Publication of a church paper to "inspire colored churchmen," and

Abatement of the question of race and problem and lessening of the likelihood of racial incidents.

The Rt. Rev. George Craig Stewart, bishop of Chicago, challenged the church to take for its slogan, "not more money but more grace."

Emphasis on rural church education was advocated by Dr. R. J. Colbert, economics and sociology chief at Wisconsin University.

The Church Layman's Association heard Sherman Rogers, Detroit economist and writer, recommend a "nation-wide campaign to establish tolerance" and promote cooperation among factions in the industrial system. He said "radicals" were making "such tremendous headway in colleges, schools, churches and everywhere because constructive forces of America are sound asleep at the switch."

The convention, preparing for adjournment Tuesday, took up a budget of $7,500,000 for the next three years, recommended by the national council, after electing the Rt. Rev. Henry St. George Tucker, of Richmond, as presiding bishop to take office Jan. 1.

Church - 1937

Father Divine

Huntsville, Ala., Times
July 15, 1937

Promised Land

There was a good deal of amusement last week when Father Divine, the "Negro Messiah", whom many of his followers give a still higher title, filled a steamboat with the faithful, and went on a cruise up the Hudson river to the "Promised Land."

It made a glorious picnic, and the destination—a thousand-acre tract near Kingston, which the father has bought—meant to the faithful a new Land of Canaan.

"Peace, it's wonderful!" they shouted, singing and swaying in rhythm. And it was wonderful. They got a "kick" out of it.

It is natural to laugh at such performances. But who has the knowledge or the assurance to say they are altogether absurd? Or that this strange black leader is entirely deluded or deceiving? Or that there is nothing real and lasting in the religious exaltation he is able to inspire, in the hearts of some white people, as well as many black ones?

There may be some real values, hard to measure, along with the patent absurdities.

TEACHERS VISIT DIVINE

200 at Peace Mission Dine on Chicken at 15 Cents Each

Two hundred members of the teaching staffs of Eastern schools and colleges spent several hours last night in Father Divine's Peace Mission at 20 West 115th Street. They dined at 15 cents each in the basement dining hall, getting roast chicken, fresh vegetables, ice cream and cake.

Clarence V. Howell, conductor of the tour, and several of Father Divine's "angels" spoke. Mr. Howell praised the mission, pointing out that none of the "angels" are on relief and that all are well-fed. The teachers expressed themselves in enthusiastic terms about the work of the mission.

Church- 1937

Father Divine

WAS INCOME TAX PAID?

Speculation is rife in New York as to just what lies behind the present, and by far the most violent, drive to expose the source of Father Divine's wealth.

1-2-37

Many think that the fight is being secretly directed by local political bosses who are out to nip the growing influence of the cult leader before he becomes too powerful.

For many years the Messiah was looked upon simply as a freak with a mob of fanatics, but when the Father began to pry his nose into all branches of the city and state government they began to sit up and take notice.

It was this same use of power that was the beginning of the end of the Garvey movement and it wasn't long before they pinned enough on the Provisional President of Africa to send him to Atlanta and then out of the country.

UNCLE SAM WATCHES

Many think the fight is being conducted by the Federal Government which if successful in establishing the source of his wealth will immediately pounce on him for income tax evasion and land him in the toils.

Others think it is merely a private effort on the part of the legal representatives of Mrs. Nina I. Bayless, white, who is suing Father Divine as the result of a crash at Aberdeen, Md., with one of his busses, and has no significance beyond that point.

The affidavits filed in connection with the suit are simply those of disgruntled angels who have withdrawn from the cult. The contents of the same were published in the AFRO-AMERICAN more than six months ago after they had been turned over to the New Yorker which attempted to expose the cult leader in a series of articls.

While the cult leader steadfastly denies that he owns real estate, accepts gratuities or handles money in any form, a mechanic in his "Peace Garages" testified that Father Divine paid him his weekly $30 in cash from a fat roll of bills.

An Ulster County real estate man, white, said that Father Divine paid him $8,000 in bills from a satchel for a tract of the cult's promised Land. although the title to the property was conveyed to a Divine disciple.

Still Out in Front

Fathr Divine is still way out in front in the litigation, however as the affidavits are simply uncorroborated testimony and have little weight in the New York courts. The status of the case to date is simply the word of the witnesses against that of the Messiah who in his usual evasive way declares that he keeps no record of temporal things as he dwells in the spirit.

"I am informed," said Father Divine, "that this man has advanced to the second birth in the Sonship degree of unfoldment. I am pleased to hear that he is advancing in the Christ consciousness and is known by his adherents as Jesus, the Christ."

Attacks the "Son"

An attack on the "son" was made by Angel Pullen, just back from a tour of the West, who rose and declared that when he looked upon this man he did not feel the same presence of God that he felt when he looked upon the body of Father Divine, and he felt certain that John the Revelator was simply trying to usurp the leadership from Father Divine on the coast by pretending that he was the Christ.

Another angel declared that she had looked upon the Christ and had heard the preaching of Mr. Christian, his apostle; but instead of finding the peace she felt in the presence of Father Divine, she had a confused state of mind which bordered on "mental indigestion."

Father Divine thanked his followers and told them that he was glad they had revealed their experiences to the multitude. He warned his followers against seeking false and spurious Gods. He said:

"Greatest Satisfier"

"If I am not the great satisfier to the minds of the children of men then you will not be satisfied until you see Him of whom they say I am."

Father Divine warned his followers against trying to find him in anybody else. "If you are not watchful," he said, "you will be led erroneously into temptation or the misconception of truth by being led astray by following others."

DIVINE PAYS UP 2 OLD JUDGMENTS

Attorney Ends Contempt Of Court Proceedings After Settlement

Down in his main heaven the disciples of Father Divine on Monday shouted "Peace, its wonderful!" louder than ever before. They had cause for the rejoicing, for Father Divine no longer faced what promised to be a trying ordeal Thursday—an examination before Referee Green as to the source of his income.

Father Divine, who faced contempt of court proceedings for failure to pay judgements of $6,192 to Mrs. Nina I. Bayless and $1,571 to her husband, Isaac, was saved from further court action when the contempt of court proceedings against him in Supreme Court were terminated Monday by Justice Samuel I. Rosenman. The reason? Well, from some unknown source, cash to the extent of $7,724.15 was turned over to William W. Lesselbaum, attorney for Mr. and Mrs. Bayless by Attorney Nath N. Kranzler of Newark.

Mr. Lesselbaum said later that he was told that the money came from one or more of Father Divine's "angels" and that Father Divine knew of the settlement and approved of it. On Monday before Justice Rosenman, Mr. Lesselbaum submitted an order seeking to withdraw the motion to punish Divine for contempt of court, stating that "an acceptable cash settlement was made." Kivie Frankel, acting for Divine joined in the motion, which was granted.

Although the judgements were against John Lamb, white secretary to Father Divine, as well as against the cult leader, the contempt proceedings were directed against Father Divine alone after Lesselbaum, acting for Mr. and Mrs. Bayless, who were injured in an auto accident involving a Divine bus, declared that his clients could not collect the judgements granted them.

The contempt of court proceedings were resorted to in an effort to get payment from Divine and his co-defendant, Lamb, on the judgements. That his method was successful was revealed Monday when the attorney in Supreme Court asked that the proceedings be stopped, declaring that "neither the interests of the plaintiff nor any public interest requires that the contempt motion against Father Divine should be further prosecuted."

Ku Klux Threatens Cleanup of 'Heaven'

NEW YORK, March 7.—(UP)—The United States government and its G-men having more or less declined to save "God" from the Ku Klux Klan, Father Divine—who is God according to his followers—tonight hired a lawyer and took steps to save himself.

The bald, beaming negro politely declined to discuss Ku Klux threats against him.

The threat, it appeared, came through the mail. The message closed with a warning—three of them, in fact. It read: "Warning, warning, warning." Conditions in "God's" heaven at Baltimore were cited.

What happened was that Father Divine, figuring threats that came through the mail should be turned over to the government before "God" took action, sent them along to Washington.

"SKY" FALLS ON DIVINITE

G-Men Asked To Come To Aid Of Major Divine After K. K. K. Threat

By ALFRED A. DUCKETT

"Father Divine is God."

Thus shouted a disciple. Religious fervour echoed in his very tone. But Father Divine in all his omnipotence had no control over circumstances at that moment evidently. For the disciple had just concluded his declaration when the complete overhead of the Father's Heaven No. 1 at 20 West 115th street, descended unannounced upon the bowed heaus of the Divinites, injuring one celestial angel seriously, and driving the others to more earthy atmosphere.

The Father himself who was not present when the ceiling fell, visited the scene later and persuaded the celestial body to resume services at which they had been singing and shouting their faith in him. The angel most seriously hurt was believed to be Grace Field, 44, of 57 West 115th street, who was treated for possible skull fracture at Harlem Hospital. Others, it was said, spurned hospital treatment, as most of the followers do not believe in medical treatment. Latest hospital bulletins pronounced the injured Divinite to be in a fair condition.

Klan Boys Het Up

A visit to the earthly "Heaven" at a time like this reveals that a spirit of more closely knit cooperation among the occupants since the Father began receiving threatening letters from the Ku Klux Klan. And "God" at this particular moment, has decided that discretion and his public responsibility dictate that he have a few little guards about him. For when the stocky little ruler opened his morning mail recently, he found therein from that mysterious, menacing mob, the Ku Klux Klan a threatening and thoroughly uncomforting message, even to "God". The boys from the Klan, it seemed, were a bit het-up due to the presence of a wh.. woman and her three children in one of the Divine missions. They claim that "they will not be tolerated with such conditions" and take a rather nasty attitude concerning what will be done "if these conditions are not rendered."

Acting in behalf of the Divine Father, Attorney N. N. Kranzler of Newark, dispatched a frantic "something-must-be-done-and-that-now" distress signal to Congressman Dickstein urging investigation of the imminent insidious note from the illiterative society. Divine also flashed a "come-quick" flage at Attorney General Cummings and J. Edgar Hoover. Hoover had no words of retort for the reverend father and all that Cummings could afford was an "I'll tell him when he comes in" reply which in fact declared that the whole affair seemed a bit beyond the pale of the duties of his department. But the Father, according to John Lamb, his white secretary, "is not in the least afraid."

Attorney Hugh E. Macbeth.

Father Divine All Tops —So Beams Californian

Atty. Hugh E. Macbeth Visits Mayor and "Heavens" Whites Go For Him in Big Way on West, Visitor Says

By ST. CLAIR BOURNE.

Although he prefers to keep secret the exact nature of his errand to this eastern metropolis, Hugh E. Macbeth, prominent Los Angeles attorney and Liberian consul in the California city, is openly and frankly emphatic in his admiration for the activities of Father Divine.

After a trip under the personal direction of the cult leader himself, according to Macbeth, through the "Promised Land" at Kingston, N. Y., the West Coast lawyer is of the opinion that "this estimable proponent of 'peace' is due to go places."

"From what I've seen," he declared, during an interview with The Amsterdam News, "I'm convinced that if the general public could know half of what Father Divine is really doing it would be almost impossible to hold them back from flocking to his standard."

Here Two Weeks.

Macbeth arrived in New York about two weeks ago. He has made several trips to Washington, D. C., since and has also conferred with Walter Walker, Liberian consul in New York, relative, he said, to certain business matters pertaining to the African republic, the details of which he felt he was not at liberty to disclose.

Although hinting that his business, if successfully completed, would result beneficially for all parties concerned, both Liberia and American interests, Macbeth dismissed this phase of his work with a promise of "big things" to come in the future.

Asked if his reported visit to Mayor LaGuardia was in any way connected with his errand, he denied it, saying that his visit was only made "in conformity with the policies of the Utopian Society of America," an organization which he asserted has a membership of 4,000,000 all over the country, of which he is the counsel and "which exerts a powerful influence in political, economic and practically every phase of the life of its members."

This society, said Macbeth, is in the nature of a politco-educational movement, and he credited many of the major events in the political history of the country to its workings. Most of the men in public office in various parts of the country, he continued, are subjected to observation by officials of the society who are always on the lookout for men of the right timber for advancement, and his visit to the Mayor's office was merely in the capacity of an officer of the society.

Returning to the subject of Father Divine, however, Macbeth was still more enthusiastic. He is, he disclosed, the western counsel for the evangelist and declared that the situation in California is almost the opposite to that here in the East.

"Out in California," he said, "a good 90 percent of Father Divine's followers are white. For every Negro there are ten or twelve white followers. Many of these people are well-to-do too."

Praises "Promised Land."

Although he expressed the opinion that disclosure of details of Divine's organization, as he saw it, might not fit in with "The Father's" program, the West Coast attorney hinted that the development of a cooperative community, theme of Divine's work in the "Promised Land," had apparently been carried far past the usual bounds, with most attractive results.

Although allowing his enthusiasm to carry him to the point wherein he freely admitted his wholehearted and unflinching admiration and loyalty for Father Divine, Macbeth, despite all questioning, refused to go into further detail about either his mission or even his connection with the "Kingdom."

Born in Charleston, S. C., Macbeth is a graduate of the Avery Normal Institute, Fisk and Howard Universities. He admits having a fine practice in his California home town, where he lives with his wife, the former Elizabeth F. Mayer, daughter of Dr. Edwin H. Mayer, first Negro doctor in Columbus, Ga.

The couple have a son, Hugh E., Jr., who is at present attending the University of California at Westwood, Calif., after graduating from the Manual Arts High School in Los Angeles with highest honors, including that of being valedictorian of his class.

Visits Night Club Man.

An interesting sidelight on Macbeth's visit to New York came to light when he revealed that Ed Smalls, well-known Harlemite and owner of Smalls' Paradise, is his cousin. Macbeth dropped in to visit Smalls Monday night, the two of them seeing each other for the first time in thirty-nine years.

The lawyer left New York Tuesday on his return trip. En route, he said, he planned to stop over in Chicago for a couple of days to confer with Richard Westbrook, Liberian consul in the Windy City, and Attorney A. M. Burroungs, prominent lawyer there.

But, aside from admitting that these conferences were also connected with "official business," Macbeth would say no more.

DIVINE'S AIDE INDICTED

Wealthy Follower Accused Under Mann Act on Coast

LOS ANGELES, April 21 (AP).—The "Jesus the Christ" of Father Divine's West Coast "heaven" was indicted today on Mann Act charges growing out of a 17-year-old schoolgirl's story of her betrayal.

John W. Hunt, 33, wealthy white follower of the Harlem Negro cult leader, was accused by Delight Jewett of bringing her here from her Denver home and telling her she would become "Virgin Mary," mother-to-be of a new messiah.

A Federal grand jury indicted three other persons with Hunt, but their names and the nature of the charges were not made public.

Hunt, former advertising man and member of a prominent Cleveland (Ohio) family, is at liberty on a $10,000 bond. He was ordered taken into custody again and his bond fixed at $25,000.

Miss Jewett went into the grand jury room just before noon, exhibiting some traces of uneasiness. Before she entered, her father, Norman Jewett, appeared before the grand jury and told again of circumstances that led to the issuance of a complaint against Hunt. Mr. Jewett and his daughter arrived here yesterday from New York City, where a few weeks ago he removed her from the "kingdom" of Father Divine.

The portly Hunt has called himself variously "St. John the Revelator" and "Jesus the Christ" as the West Coast leader of the Father Divine movement. He surrendered here recently and put up the $10,000 bond in currency while Federal agents were seeking him throughout the nation. During the search the Federal officers learned that Hunt was supervising construction of a $25,000 "throne car" at a Pasadena coach works.

Church—1937

Father Divine

"I NEVER BELIEVED FATHER DIVINE WAS GOD", SAYS FAITHFUL MARY IN EXCLUSIVE STORY FOR THE AGE

Age 5-15-37 New York, N.Y.

State Police Guard Former No. 1 Angel Who Reports Her Life Threatened

By WILLIAM E. CLARK

"Peace," say the followers of Father Divine. Age 5-15-37

But it's war to the death, says Faithful Mary, one time right-hand angel of the Harlem Messiah.

"The kingdom is crumbling," she told The New York Age in an exclusive interview at her headquarters in High Falls (near Kingston, N. Y.) on Sunday, "and I mean to get that little son of a b——" she ejaculated angrily when referring to her former leader. New York, N.Y.

A portly middle-aged woman, she seemed quite pleased with all the fuss and publicity the police and daily papers have made over her. She was also pleased that the "white folks" have promised her police protection.

The large rambling hotel which Father Divine purchased in her name is guarded night and day by state troopers. On the front door is a sign advising that this property is under police protection and that information may be secured by telephoning the Kingston police. The general store and gas filling station are closed but the hotel proper is open to Faithful Mary and a few of her friends who have stood by her.

After some difficulties in gaining admittance, we found "Faithful Mary" resting and at first reluctant to talk. She brightened up, however, when she learned that we were reporters from The New York Age. She stated that she expected to go before the Ulster County Grand Jury on Tuesday of this week to tell of some of the inside workings of the "kingdom." She intimated that a part of her testimony would expose alleged breach of moral laws by the cult leader.

Quarter Million Investment

We were shown through the building. It is a large, rambling two-story frame structure with two stores, two large dining rooms and bedrooms enough to accommodate 120 people. The original plan was to use this "Kingdom" as a hotel and headquarters building for the faithful who came up from the city until such time as they had adjusted themselves to the rural life and had fitted themselves into one of the several enterpries established in Ulster County.

Across the street from the building which Faithful Mary now claims as her property, are two similar buildings—one containing stores on the first floor, including a 5 and 10c barber shop operated by Brother Nicodemus and behind this is a large private dwelling. Then further up the street are two more "heavens", —one, another large rooming house, and the other, a business building containing a candy store which sells home made candies (including mixed chocolates and "angel's" delight) at 25 cents per pound. There are several farms in the neighborhood owned and operated by members of Divine's Kingdom, and we were told that altogether more than $250,000 have been paid in cash for property in Ulster County within the past two years.

Divine Worth Millions

According to Faithful Mary, Father Divine now claims thirty million followers in all parts of the world. She says that he has received millions of dollars in contributions since the movement began to attract attention some ten years ago.

Regarding his claims to divinity, she says that she never took them seriously but was watching all the while to discover the secret of his wealth. It was only a few weeks ago that this discovery was made when she alleges she saw a white follower turn over $10,000 to the Father. It was an argument over finances that resulted in the final break between her and Divine. The leader bluntly told her that everything must come through him, and demanded that she turn back to the organization the property purchased in her name. This she refused to do, as she claims that much of the money used in its purchase was given the leader by her.

Questioned regarding her future plans, Faithful Mary seemed undecided. She wants to make a nation-wide lecture tour to expose Divine's false claims, and at the same time she would like to open a large restaurant in New York City. She asked the reporter to advertise for several chef cooks and about 15 pretty girls as waitresses.

And then, as a parting shot, she asked The Age to get her a husband. "But he must have money," she concluded.

DIVINE IS CLEARED WITH 3 IN STABBING

New York Times

Court Dismisses the Charges After Witnesses Differ on Their Parts in Melee

5-13-37 New York, N.Y.

CRY OF 'GO GET HIM' DENIED

Reporter Insists Cult Leader Did Not Urge Attack—Victim Collapses on the Stand

Father Divine, Negro cult leader, and three of his "angels" were exonerated yesterday by Magistrate McGee in the Felony Court after a hearing on charges growing out of the stabbing of Harry Green, a white Hoboken building contractor, in the Divine "main heaven" in West 115th Street on April 20.

Green, whose home is in Weehawken, was still weak from the three stab wounds in the neck and body, inflicted with an ice pick, when he took the witness stand. Neither he nor two other white witnesses could identify any of the four defendants.

Green said there were about 1,500 men and women, mostly Negroes, in the place when a process server with whom he had gone there started to hand court papers to Father Divine. Divine had just finished a two-hour exhortation in the dining room, 40 by 60 feet, where he had promised his hearers they would "live forever."

Green and one of the other witnesses—Paul Comora, the process server—swore that they heard Father Divine urge the gathering to "go get him," after Comora had told him he had the papers to serve. They also swore that Father Divine had preceded this by leaping in the air and bringing his fists down on Comora, but the third witness insisted Divine did not make the remark attributed to him.

Green and Comora identified the three other defendants, Happy Boy Joe, Charles Calloway and Roosevelt Perry, also Negroes, as being present when he and Green were attacked in the dining room, but Comora and the third witness, Joseph Denove, a newspaper reporter, swore they saw no weapon used on Green.

Green further swore that he actually was stabbed outside the dining room after he and Comora had been forced to run a gauntlet of men and women, who kicked and beat them and threw them down the stairway. He added he did not know he was stabbed until he reached the street, where the attack was continued for a time.

Green became weak while he was testifying, and had to be revived in the magistrate's chamber. Soon after he had resumed his testimany, one of the two Divine lawyers urged the court to dismiss the charges on insufficient evidence.

"Two of these witnesses have testified they heard Father Divine urge the crowd in the place, 'Go get him,'" Assistant District Attorney Leo interposed in opposing the motion. "He started the riot there with that expression."

The magistrate pointed out, however, that the third witness had denied Divine actually spoke. Then the magistrate rose from his seat on the bench and warned the 200 white and Negro spectators that there must be no demonstration on the announcement he was about to make, the dismissal of the charges. It was the fourth time Divine and the other defendants had appeared in the court for a hearing, and about forty mounted and foot police formed a cordon around the courthouse to prevent a repetition of the demonstration which signalized the first appearance of Father Divine in his maroon-colored automobile.

After his discharge, however, about 100 Negro men and women grouped about the car at Lafayette and White Streets and cheered him as he drove off.

"He's Got Millions," Ex-Angel No. 1 Tells The Age In Interview

By LUDLOW W. WERNER

(EDITOR'S NOTE: At the same time that rumors were rife in Harlem, Sunday, that Faithful Mary was sick, was dying or had died, two reporters for The New York Age were comfortably seated in her establishment in High Falls, N. Y., getting the first "inside dope" about Father Divine, the first exclusive interview granted newspapermen by the former No. 1 Angel.) Age

"I never believed that man was God! It was my testimony that built him up and I'm going to put him away. He has ruined the whole world."

With these few words, Faithful Mary, surrounded by her chauffeur, John Victory, and her secretary, Charlotte Evans, grabbed up a small broom which was laying nearby and, brandishing it menacingly, declared:

"I'm going to break down the 'kingdom'! And if I run into him I'll horeswhip Father Divine, the damn son a b....!"

Your reporters had just gained admittance to the sanctum of the former No. 1 Angel of the Divine Dynasty and were about to learn for the first time the real story about Father Divine, his power, his finances and the reason for his success. Faithful Mary, who less than a month ago was Divine's right hand-bower in his "heaven", was determined to do all in her power to pull down the "kingdom" which she helped in a big way to establish.

Says Life Threatened

As if to take the words out of our mouths, she said:

"They're telling folks that I'm dead, but I'm plenty alive! Not a day passes but that someone doesn't call me on the phone and threaten my life, but let them try it, Im ready for them." And again she brandished the broom handle and struck out in the air at imaginary foes.

What about Divine's finances, we wanted to know.

"Well," she replied, "I played dumb all the time that I was in the kingdom and believe me I found out plenty. But it wasn't until three weeks ago that I found out how he got his money. Right now I've got a receipt in my bag which shows that Father received $10,000 from a white man. He's taken millions of dollars away from

people. He's ruined the whole world and I'm going to put him away."

With a little prompting from your reporters, Faithful Mary continued:

"Honey, I'm so upset I don't know what to do. My girls, Victory Dove and Joy Dove, are locked up somewhere in Jersey by Divine's followers and I don't know what to do 'cause what they can tell is plenty."

Queried about the miraculous cures which transformed Faithful Faithful Mary from what the Divinites claimed she was before she entered the Kingdom—a notorious harlot and habitual drunkard with both lungs affected and her weight some 100 pounds—into a buxom woman, hale, hearty and pure, Faithful Mary said:

She Fooled Divine

"This blessing I got from God. I didn't get it from Divine, but I just testified that way so that I could get into his good graces. But, he's smart and made everything pass through his own hands first and it wasn't until three weeks ago that I found out about his money."

She continued exultantly:

"I've got all of his schemes and everything now and I'm going to put that man away! The grand jury investigation up here (in Ulster County) is just beginning! Just wait until Dewey (special prosecutor in New York City) gets after him!"

Faithful Mary claims that no less than 150 women and children have died in the kingdom in the last year or so—many of the women through lack of care in their pregnancies. She declared that there were no moral scruples practiced in the kingdom and that at the proper time she would expose what she called "Divine's filth" to the authorities here.

"Hell hath no fury like a woman scorned," is the old saying.

Faithful Mary was not scorned, but her fury puts the saying to shame.

EX-ANGEL SEEKS DISINTEGRATION OF FATHER DIVINE'S FALLING KINGDOM

By LEROY BARNES

Adding further to Father Divine's earthly cares, a fallen angel brought suit in Supreme Court this week in an effort to wrest "Heaven" from his hands and thereby recover $4,476 she claims she gave him in money and goods before he cast her into utter darkness in 1934.

The angel, Mrs. Verinda Brown, was known as Rebecca Grace until she fell from grace because of a $5 loan to her husband, Onward Universe, alleges that the cult leader is holding immense properties of "Heaven" through seventy-eight angels who are his dummies. Real estate alone is estimated at more than $200,000, she said.

She asked the court to declare all property held in the names of the seventy-eight angels, the property of all members of he Father Divine Peace Mission and operated for their benefit. She also wants an accounting of all the rents and incomes of this property.

If her request is granted, the Father's financial position will be revealed on the record for the first time.

Two Followers Held

Meanwhile, two of the cult leader's followers were held this week on charges of neglect in tht death of two cult-members who, it is charged, were denied medical aid and attention as a result of over-confidence in the healing powers of Father Divine.

Refusing to reveal her real name a stout, red-headed Bronx disciple of Father Divine declared in Madison St. Courthouse that the orthodox society of which she has been a member for 20 years had no right to expel her when she became a member of Father Divine's flock.

She cried:

"I follow the best. Father Divine is wonderful. I like him. Peace."

Testifying before the presiding officers of the Jewish Conciliation Court of America on Wednesday night, the unidentified Divinite declared:

"Two years ago I was feelnig very, very bady. I saw doctors and they all told me I must have an operation. But they refused to guarantee that I would get well. One day I was sick in bed and a colored girl was called to clean my house. I told her I was sick and she advised me to see Father Divine. Within an hour I was in one of his meeting rooms, and then I heard him speak! He was wonderful. He spoke of things I had never heard of before. . . . Since that day I have never been sick.

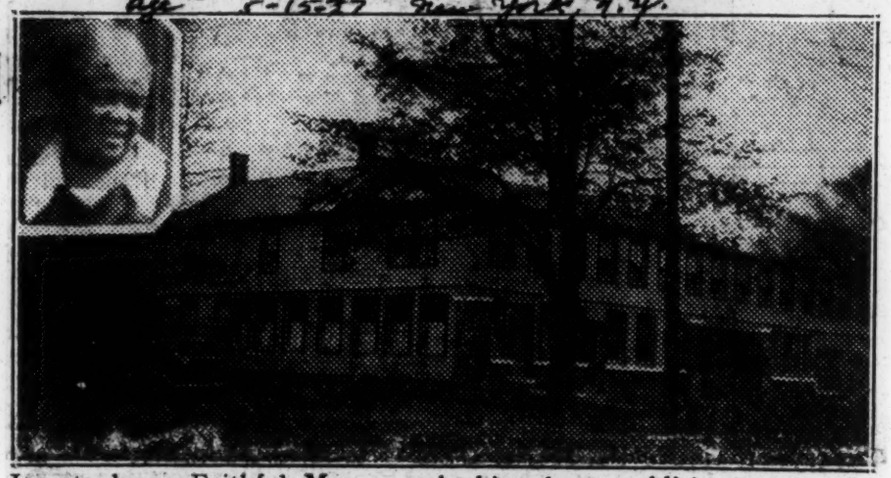
The stalwart angel left inviting the honorable judges to come to some of the meetings and "learn something."

Case Again Postponed

Protestations of detense counsel were of no avail on Friday when the scheduled trial of Father Divine in Felony Court was called. As happened the previous week, the court was postponed until Friday ,May 14, at which time it is expected that Harry Green, who was stabbed by someone while he was trying to serve a summons on the cult leader in his 115th street "kingdom," will appear to press the charges.

It is admitted in some quarters that Divine will "beat the rap" because it cannot be shown by the state that Divine was the one who actually stabbed Green in the abdomen or that the stabbing was ordered by the much-harrassed-of-late-cultist.

THIS USED TO BE "HEAVEN"



Insert shows Faithful Mary overlooking her establishment at High Falls, New York. — N. Y. Age photo.

'Mary Magdalene' Denies Girl, 17 Picked To Be Mother of 'Redeemer'

Never Heard Mention of Immaculate Conception in Regard to Youthful 'Virgin Mary,' Co-Defendant Testifies in Trial of Hunt

LOS ANGELES, June 24.—(AP)—Delight Jewitt's story that she was seduced as the prospective mother of a "New Redeemer" was attacked today by Mrs. Agnes Gardner, silver-haired "Mary Magdalene" of Father Divine's west coast followers.

Mrs. Gardner, together with John Wuest Hunt and two other followers of the Harlem negro, are on trial in federal court accused of bringing the 17-year-old school girl from Denver to Beverly Hills for immoral purposes.

Miss Jewett yesterday testified that Hunt, self-styled "revelator," had been intimate with her on several occasions after telling her she was to become a modern "Virgin Mary" and mother of the "New Redeemer" by immaculate conception.

Mrs. Gardner, testifying in her own defense, said she had no knowledge of illicit relations between Hunt and the girl, and that she heard no conversation en route to California about Miss Jewett "having a child," nor any mention of immaculate conception.

"Did you ever see Miss Jewett in Hunt's bedroom?" asked defense counsel.

"No," replied Mrs. Gardner.

She explained she was a secretary to Hunt and went into the Father Divine movement three years ago.

When a prosecutor asked her if she considered Father Divine to be her "God," she hesitated and then said:

"I won't answer that yes or no."

Both Mrs. Gardner and the other woman defendant, Mrs. Elizabeth "Peaceful Martha" Peters, are grey-haired.

Federal Judge Leon R. Yankwich refused today to declare a mistrial which defense counsel sought on the grounds that jurors had read newspaper reports of a statement the judge made yesterday in which he said he felt the evidence was sufficient to justify the jury—which was not in the courtroom then—in finding the defendants guilty.

Church-1937

Father Divine.

DIVINE IS DESERTED BY HIS HEAD 'ANGEL'

Faithful Mary Is Reported to Have Turned Heretic in Row Over the 'Promised Land'

LEADER IS STILL INVISIBLE

'What Would God Be Doing Reporting to Mere Man?' His Lawyer Demands

Troubles disturbed the peace of Father Divine's main and subsidiary "heavens" yesterday as the man whose followers call him God assumed his most invisible form.

He who has been regarded by the Negro and white converts to his cult as "sample and example" of the doctrine, "Peace, it's wonderful," was being sought by police in connection with the almost fatal stabbing of a white man in the "kingdom" at 20 West 115th Street.

The stabbing itself was an outcome of squabbling by an "angel" over mundane finances, for it was when Paul Comora, a process server, tried to serve Father Divine with a summons in a woman's suit demanding the return of money she says she gave him that Harry Green was assaulted by the faithful.

That was not all. It was reported during the day that Faithful Mary, who was the première "angel" in the Negro cult leader's "heaven," had quarrelled with him too over property matters just before he fled from the police.

According to the report, Faithful Mary, who was born Vialo Wilson, had deserted her heavenly duties in Harlem, where she presided over the "kingdom" at 36-38 West 126th Street, and betaken herself to her "peace hotel" at High Falls in Ulster County.

Now Doubts He Is God

She was quoted as having committed the heresy of denying that Father Divine was God and as having declared that he had tried to coax here into turning over to him the deeds to the Ulster County "promised land." This she vowed she would not do, it was reported.

Arthur A. Madison, Father Divine's attorney, declared he had no knowledge of the reported dissension among the "angels," and a telephone call to Faithful Mary's Ulster County stronghold elicited the information that she was not there.

"Peace," said a voice in answer to a question regarding Faithful Mary's feelings toward Father Divine, and the receiver clicked on the hook.

Madison said he had no idea where Father Divine had gone or when he would surrender. The Father, he said, undoubtedly was annoyed at the police for broadcasting a warm for his arrest on a charge of acting in concert with three others in the assault on Green and might defer his reappearance indefinitely because of that.

"People have been making a great mystery of Father Divine for so many years," said Madison, "that it appears to me that Father intends to continue the mystery for the time being by remaining out of sight."

Asked why Father Divine did not surrender, the Negro lawyer said:

"What would God be doing reporting to mere man? Those who don't believe in our movement, which is honorable and constructive, say that Father Divine is not God. Our answer to that is he is all the God we want. To us he is God."

"Communing With Spirits"

Others of Father Divine's flock expressed the opinion that he was "communing with the spirits," in one of his out-of-town "heavens." One rumor was that he intended to surrender to District Attorney William C. Dodge to snub the police but the District Attorney's office said that if he did he would be turned over to the West 123d Street station.

Green, a contractor from New Jersey who accompanied his friend Comora to Father Divine's "Kingdom" out of curiosity, remained on the serious list at Harlem Hospital but surgeons said he had a chance to recover. He was stabbed in the stomach with an ice pick.

Comora, the process server, who caused the turmoil in "heaven" by thrusting a summons upon Father Divine while he was communing with the spirits before 2,000 zealous disciples, called on his friend at the hospital. The summons he had sought to serve was in a suit by Jessie Birdsall, a former follower of Father Divine who says that she gave Father Divine her savings amounting to more than $2,000 on his promise to "look after her." Instead of that, she said, he virtually put her out.

DIVINE PAYS $500 BOND, GOES HOME

NEW YORK.—(SNS and Calvin Service)—Father Divine, taken into custody Thursday night by police at Milford, Conn., and then carried to New York where he was booked on a charge of felonious assault, was back with his "angels" Friday.

Hundreds of his followers greeted him when he was released from the New York jail. His bond was $500.

Armed officers seized the little divine Thursday in the cellar of one of his "angels" at Milford. Father Divine offered no resistance.

Screaming headlines in the Tuesday afternoon papers told a startled public that Divine was being "hunted by police" after a "cutting scrape," in which a process-server was beaten and a companion stabbed and bludgeoned when they attempted to serve a summons on Father at 3 a. m. in a "heaven" at 20 W. 115th street, in Harlem's "Latin Quarter."

The uproar in the Divine headquarters was heralded as a "riot," the description being furnished by Paul Corowa, of Union City, N. J., who marched into the Divine sanctum with Harry Green, 37, of Union City, N. J., and Joseph de Nove, a newspaper reporter, all white. Corowa said: "I put the summons in Father Divine's hand, and he accepted it. He gave a sort of yell. I turned to run. As I did so, the blows started raining on me from all directions. I went down, and it seemed that all of the mob was jumping on me at once—howling and shrieking. I didn't think I'd get out alive. They shoved me into the hall. It was a sort of gantlet—people on both sides. Everybody belted me as I went by, and then they threw me down the stairs."

Stabbed in "Kingdom"

Green, who claimed to be an innocent bystander, appeared to be mistaken for the process server. It is alleged an ice pick was driven into his chest. At Harlem Hospital it was reported his ribs were fractured and one lung was punctured.

De Nove claims he was hurled forcibly out of the building. As he fell to the sidewalk, he says he saw Corowa being beaten. "They were banging his head against a curbstone," De Nove told police. "I thought he was being killed.. I ran to 115th street and Fifth avenue, found two cops and brought them back. By that time, Corowa had disappeared, but Green was on the sidewalk."

"Angels" Arrested

Police raiding squads, after quelling the disturbance, arrested three "angels"—Charles Calloway, 37, and Happy Boy Job, 23, both of the "kingdom," and Roosevelt Perry, 27, of 18 W. 135th Street.

Wednesday morning Arthur A. Madison, 43 W. 130th street, colored attorney for Father Divine, announced he had received a phone call from the cult leader in which he was told Divine would give himself up within twenty-four hours. Madison said he did not know from where the call came.

DIVINE OUT ON BAIL, HAILED BY THRONG

Hosannas Greet Harlem Leader as He Is Released in $500 on Assault Charge

300 AT VICTORY FEAST

Disciples Celebrate at Dinner of Ten Courses—Street Outside 'Heaven' Jammed

There was great rejoicing in "Heaven," yesterday. The "angels" danced and sang in the streets, for Father Divine, the messiah of Lenox Avenue had returned to earth, or, more specifically, had "rematerialized" himself in and out of a cell at Police Headquarters.

Brought back from Milford, Conn., where he was found hiding behind a furnace in the cellar of a subsidiary "Heaven," the evangelist was fingerprinted, photographed and arraigned in felony court before Magistrate William A. Farrell on a charge of feloniously assaulting Harry Green, a white contractor of Weehawken.

Setting the hearing on the charge for next Friday, when the injured man was expected to be able to appear in court against the Harlem evangelist, Magistrate Farrell fixed bail at $500. This was produced in 100 five-dollar bills by St. Mary Bloom, an angel of rescue, who said the money was hers "personally," as Arthur A. Madison, the defendant's lawyer, murmured:

"It's wonderful."

His Freedom Acclaimed

The return of Father Divine from his Connecticut hegira was accompanied by wild manifestations among the faithful. They gathered at Police Headquarters, chanting, "he is God"; they swarmed around the Criminal Courts Building shouting "peace, it's wonderful," and they clogged 115th Street where "Heaven," is located at No. 20 to shout hosannas at his "delivery" from the forces of evil.

In the afternoon and evening there was feasting in the Harlem heaven—feasting and preaching about the rematerialization of the material and the consciousness of conscience. While his zealous flock consumed a ten-course dinner, including seventeen vegetables, Father Divine, who registered as Major Divine at Police Headquarters, sat regally upon his gilded throne and radiated benedictions.

There must have been 1,500 men and women, mostly stomping and chanting and waving handkerchiefs from midnight to dawn. They shrieked and howled that Father Divine was "God," and that if he chose his uncomporeal self could walk right through the stone, concrete and steel which confined him in the cell once occupied by Bruno Richard Hauptmann.

RIOTING IN 'HEAVEN,' POLICE HUNT DIVINE

Cult Leader Goes Into Hiding After Fight in Which 'Angels' Rout Process Server

3 DISCIPLES LOCKED UP

2,500 Cease Cries of 'Peace' to Maul 3 Who Interrupt Preacher—1 Stabbed

Father Divine, the dusky preacher who is god to his followers, fled from his Harlem Heaven yesterday and went into hiding from the police after a riot in the headquarters of his Peace Mission at 20 West 115th Street in which his angels routed the forces of outer darkness.

In the fracas, which followed an attempt by Paul Comora, a process server, to hand Father Divine a summons in a civil suit while the founder of the cult was conducting services around his sumptuously laden table, Harry Green, a friend of Comora, was stabbed and wounded seriously.

Comora, who lives in Union City, N. J., and Joseph Denove, a reporter for The Evening Journal, were knocked down, kicked and beaten before they escaped from the building.

Sought for Questioning

After an investigation by detectives from the West 123d Street station an order was broadcast for Father Divine's arrest for questioning and three of his disciples were locked up on charges of felonious assault.

These were Happy Boy Job, 40 years old; Roosevelt Perry, 33, and Charles Calloway, 59. Perry said he lived at 18 West 135th Street, and the others gave Father Divine's "kingdom" as their address. Before Magistrate William D. Farrell in Felony Court the three Negroes denied their guilt and were released in $500 bail, which was provided by Arthur Madison, a Negro lawyer for Father Divine.

It was about 11:50 Monday night when Comora and Green, who had driven the process server to Harlem, entered Father Divine's heaven. About 2,500 members of the cult of "Peace, It's Wonderful," were jammed in the third-floor banquet room and the auditorium below. They were swaying and shouting "Amens" while Father Divine "communed with the spirits."

Sermon Never Finished

The process server and his friend remained quietly on the edgs of the crowd at the back of the room until just before 2 A. M., when, Comora said, he decided that Father Divine might go on talking all night. Then he marched up and slapped Father Divine on the chest with the blue document that summoned the preacher to appear in court and answer charges of "fraud and deceit," brought against him by Jessie Birdsall, a convert, who says that she turned over $2,000 of her savings to the man she looked upon as God.

Father Divine, stepping back from the process server, shouted "Ugh!" according to Comora, and immediately the shouts of "Amen" and "Peace!' changed to angry cries. Father Divine's lawyer said in court that the disciples thought Comora was "a maniac," because "only a maniac would interrupt a preaching man while he was conducting services." At any rate, when police summoned by Denove arrived, they found Green, who lives in Teaneck, unconscious and bleeding from wounds inflicted by an ice pick.

"We started to leave but they caught us and I got punched in the back,' said Comora, describing his experiences in heaven. "I was kicked and struck repeatedly while I fought my way to the stairs and there were Negroes around me all the time. They helped me down the stairs too. I didn't touch more than half the stairs on the way down. Outdoors they started mauling me again but I ran to Lenox Avenue and jumped into a taxicab driven by a white man. A Negro jumped on the running board, but the driver swerved and he fell off.

"I told the driver to get the hell and gone out of there. I had no idea what had happened to Green or the reporter and hadn't seen them since the rioting started right at the altar. I didn't like the idea of going back so I went home, and got cleaned up."

Victim's Condition Serious

Green was carried into a drugstore at 104 Lenox Avenue. From there he was taken to Harlem Hospital, where it was said last night that his condition was serious. He was stabbed in the stomach and several ribs were broken. His body was covered with cuts and bruises.

After the police had restored order to the kingdom, Detective Charles Barts discovered that Father Divine had vanished. John Lamb, the white man who acts as a sort of business agent of Father Divine, said later he had no idea where the leader had gone but pointed out that he frequently visited other branch kingdoms and lesser heavens without advising any one of his whereabouts.

Lamb said he was too busy taking notes on what Father Divine was saying at the time the process server interrupted the services to pay much attention to what actually happened before or afterward. He said, however, that he thought Green and Comora were manhandled outside the building. He was sure that Father Divine had no hand in it.

At the line-up, where the three prisoners were questioned by Inspector Joseph J. Donovan, Job, a 6-foot Negra wearing white slacks; Perry, a short, stocky man, and Calloway, a man of medium stature, denied lifting their hands hands against Green and Comora. Job, who is a cook in Father Divine's heaven, said he did not see the mêlée because his eyes were on the father. Calloway saw a commotion, but did not know what it was about, he said, while Perry, explaining that he was feasting at Father Divine's board, "just kept on eating."

DIVINE'S FOLLOWERS VOTE

Use of 'Heavenly Names' Permitted After Appeal to Cohen

A dozen followers of Father Divine in Jamaica, who were challenged when they appeared to vote in the polling place of the 174th E. D., of the 4th A. D., Queens, because they had given only their "heavenly names" when they registered, finally were permitted to vote after an appeal to S. Howard Cohen, president of the Board of Elections.

The Board of Elections previously had ruled that the Divine followers must give their real as well as their "heavenly" names when registering. The real names in this instance, Mr. Cohen found, had not been taken through an oversight by an election inspector, and the cultists were permitted to vote.

Hours before the time set for his arraignment, the faithful began congregating in and around the Criminal Court Building and unusual police precautions were taken there to insure an orderly procedure. There too the "angels," and the "children," sang the praises of the former Baltimore handyman whom they regarded as the incarnation of the Deity.

When the court proceedings ended, the throng dispersed and moved northward by taxicab, subway and bus to witness the homecoming of the messiah to the heaven from which he fled after Paul Comora, Green and a white reporter had been assaulted by the heavenly horde in a fracas resulting from Comora's attempt to serve a summons on Father Divine while he was communing with the spirits.

Harlem Street Jammed

By the time the evangel of peace and righteous cult arrived in Harlem, West 115th Street was teeming with his followers. They blocked the street and sidewalks shouting "peace," and "God has come back to earth and us." There, while red, white and blue cards fluttered to the street from the windows of the five-story brownstone heaven, Father Divine appeared in the window of his mission and invited the crowd inside.

The "victory banquet" began soon afterward. After the repast, attended by about 300 disciples, an impromptu meeting was organized at which "Blessed Love," a white "angel," was the principal speaker. Amid interpolations of "yeah, man," "amen sister" and "yeah ma'am," she denounced the press and the apostasy of Faithful Mary, who has caused consternation among the faithful by her threats to break loose from the Divine cult without giving up deeds to the Promised Land in Ulster County.

Faithful Mary, returning to New York from her peace hotel at High Falls, N. Y., together with Faithful Martha and two men, Sun Peter and Real Peace, were shaken up when the car in which they were riding was struck by another automobile driven by Garrett Van Blarcom of Sloatsburgh, N. Y. The accident happened at Mahwah, N. J.

Before setting out for Newe York, Faithful Mary had complained to the Ulster County Sheriff that two automobiles registered in her name and three Negro children entrusted to her care had been spirited away in her absence from the High Falls "heaven." Both the children and the cars had been traced to New York, Ulster County authorities said, declaring that they had been assured they would be returned.

"Heaven" Is Inspected

While the feasting was proceeding in "heaven," Building Commissioner Samuel Fassler dropped in for an inspection. He said that voalations filed against the building had been removed. Aside from one door, which he ordered removed from its hinges, the commissioner said, he found no reason to regard the building as a fire hazard because the "control Father Divine has over his flock insures rigid discipline in an emergency."

In the meantime Ruth Isaacs, a 13-year-old Negro of 2,539 Eighth Avenue, who was found working in a restaurant operated, it was said, by Father Divine, was taken before Justice Charles Brandt Jr., in Children's Court. She was remanded as a neglected child and turned over to the Children's Society pending a hearing Friday.

Father Divine, dressed in a blue suit, and obviously nervous, was silent all through the court proceeding which ended with his release on bail. He was more vocal, however, at the line-up, where standing on tip-toe to reach the microphone, he was questioned about the stabbing of Green by Detective Thomas Dugan.

"Did you strike Green?" he was asked.

"I did not, Your Honor," replied the evangelist, as though he were answering a judge in court.

"Did you direct any one to do so?"

"I did not, Your Honor."

"What was the cause of the trouble?"

"I was not the cause," the prisoner declared as a frown wrinkled his forehead and he shook his head in the negative. "I was preaching at the table and looking at the organist and preaching on 'The Great Enthusiasm.' Some one snatched me and some others started to push. The crowds pushed and I pushed back. Then some one snatched me."

"Was it Green who snatched you?"

"I don't know."

"Had you a knife in your possession?"

"I did not. I have a very small knife on my watch chain. I didn't leave the table. I didn't hit any one."

"Ever been arrested before?"

"I have. I believe they termed it disorderly conduct. That was in 1931 in Sayville, L. I."

"Ever before that?"

"That's all I can recall."

"What happened in the Long Island case?"

"I was fined but it was reversed on appeal."

"Why did you go to Connecticut?"

"It has been my custom to visit various extensions of my heaven and I had intended going there that night anyway."

"Did you know the police were looking for you?"

"I did not know it."

After the line-up the crowds around police headquarters pressed close about the building, eager for a chance to touch the hem of his garment as he emerged to go to court. A detective shouted at them that if they did not stand back "the Father" could not be taken out.

"If you don't let him out," shouted back an hysterical Negro woman, "he'll get tired of all this and just vanish."

At last a path was cleared and Father Divine went to court, where the same scenes that had been enacted all night long around headquarters were repeated. After the good angel had come to his rescue in court with the $500 bail Father Divine stepped from the arms of the law into the arms of another angel, who embraced him as he got into his car.

"Victory! Victory!" shouted the followers as the sedan rolled away. "God is back on earth."

F.B.H. Church.

Church- 1937.

Bishop W. E. Fuller Leaves for British West Indies by Air Plane

Greenville, S. C., Feb. 15—Bishop W. E. Fuller of Atlanta, Ga. president of Fuller Normal institute took his leave in an airliner for Jamaica, B. W. I., on Saturday February 13th. A bon voyage program was rendered by members and friends of Hogue Street F. B. H. church on Wednesday nite before his departure.

This is the bishop's first official visit to the Island. He is planning to hold his first annual convention at Kingston Jamaica, where the Rev. Alfred B. Cunningham has been laboring for a number of years as successful elder and pastor, and he and his coworkers are sparing no pains in making plans to receive the bishop.

He will spend eight days; three of them will be in the work of the convention and the other days for visiting the several churches. After which he will return to the states to tell of his new experience.

The bishop has closed one of the most successful convention years in the history of the church.

The members and friends wish for the bishop a pleasant trip and an immediate and safe return.

Church-1937

General

THOUSANDS OF ISTHMUS CITIZENS PAY HOMAGE TO "THE BLACK CHRIST" AT PORTO BELLO

White, Brown, Black and Yellow Races All in Mad Rush to Lavish Gifts at Shrine of Bronzed Divinity

Legend Reaches Back to Spanish Pirates

COLON, Panama.—(ANP)—This city was a deserted place Sunday as thousands of its inhabitants and other hundreds from all over the Isthmus migrated to Porto Bello, a seaport town of this province of Colon and one-time headquarters of the pirate Henry Morgan.

Thousands of people made the annual pilgrimage to the town called the "Beautiful Port" by the early "Conquistodores", to pay homage and obedience to "Jesus el Nazarene"—Jesus the Nazarene —the Black Christ.

Just for a day, from morning until afternoon, action followed thought as Colonites turned seaward. Every little motor boat and launch that could be pressed into service was used to convey the crowds who risked the perils of the deep for a trip to the Beautiful Port to pay homage and to worship at the shrine of the Black Christ.

White, black, yellow, brown—people of every shade of complexion and texture of hair and representing every shade of religious and political belief—mingled in one homogenous whole to worship, to hope, to pray to Jesus the Nazarene.

For a day political beliefs were submerged, prejudices forgotten, discrimination and segregation mired in the dust as all hearts beat to a single thought, a single desire, a single creed. Protestant and Catholic, Jew and Gentile, Theist and Deist, Christian and Pagan, Believer and Unbeliever, Free-Thinker and Neo-Thinker, Hindus and Moslems trod the beaten path to the shrine.

Rich man, poor man, beggarman, thief, lawyer, doctor, parson, chief forgot for the day the mystery of life in perpetuating a legend. For a day they all prayed to the same God for the fulfillment of their desires, hence the pilgrimage to Porto Bello for communion with the Black Christ.

For once, at least, there is virtue in being called black. After all some good can come out of Nazareth as indicated by the gifts lavished on the shrine of the statue of bronze called the Black Christ. For once everybody elbows everybody else in the mad rush to help a black man, even though a legendary figure.

The pains of arm and shoulder, hand and foot; the stench of hot sweating bodies and liquored breath were none too much for the chance, the honor of bearing the statue on the long and torturous procession around the city through unpaved rocky streets. "We may not know, we cannot tell what pains He had to bear," but thousands who make and have made the annual pilgrimage are satisfied to bear a little pain for the fulfillment of a wish which they claim is the reward for their belief.

While the rich give greatly in things material for the patronage of the Nazarene, the poor give commensurately to their worth in worldly goods, Gold and precious stones, trinkets, beads, candles, some things of value, others of little intrinsic worth yet sentimentally invaluable adorn the statue—gifts for the Black Christ. To Him is given that He might return a hundredfold.

Those more fortunate to touch the hem of His garment carry the weight of the statue during the procession while others line the route of march with bowed heads, silently praying, earnestly hoping for life, for health, for wealth, for new loves or the restoration of old ones, for employment or greater advantages of life and found.

For Jesus of Nazareth passeth by, even though He beblack and is carried on the shoulders of men He had created equal. Men and women watch each movement with adoration and great humility as the procession moves slowly and reverently. On each lip there is a prayer. In each heart there is hope while fingers play deftly over rosaries—just for a day.

When Spain ruled the New World and ruthless pirates ruled the main, Porto Bello was used as a haven of rest and hideout for robbers of the sea. Here, legend has it, the Spaniards stored away their loot in gold and even today the place is reputedly the richest town on the seaboard because of this treasure which cannot be found.

Once in the long and distant past, the bronze statue of Jesus el Nazarene was found in Porto Bello after it had been stolen years and years before from Spain, according to the spoken word handed down from generation to generation. Stolen again by pirates, the theft caused a catastrophe and the heavy saint found its way again in another part of the town.

Epstein's Sculpture Of Christ Blasted As Being 'Negroid'

LONDON, England, Nov. 11—(ANP)—Jacob Epstein's latest piece of sculpture, "Consummatum Est," which shows the body of Christ brought down from the cross and laid in a tomb, has aroused a storm of controversy in local circles with one of the main protests being that the figure is a "Negro type."

The famous modernist, whose statue, "Christ," created almost as much frorue when it was unveiled several years ago, has carved a figure "with flat face, heavy shortened legs and huge feet which are reminiscent of some primitive Negro sculpture," according to some of Epsteins bitterest critics.

The new piece, made of two and a half tons of pink Derbyshire alabaster, is on view at the Leicester galleries where it has attracted crowds of curiosity seekers.

Panama Observes Anniversary Of "Black Christ"

COLON, Panama.—(By E. J. Jamieson for ANP)—This city was a deserted place Sunday as thousands of its inhabitants and other hundreds from all over the Isthmus migrated to Porto Bello, a seaport town of this province of Colon and one-time headquarters of the pirate Henry Morgan.

Thousands of people made the annual pilgrimage to the town called the "Beautiful Port" by the early 'Conquistodores,' to pay homage and obeisance to "Jesus el Nazarene"—Jesus the Nazarene —the Black Christ.

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White, black, yellow, brown—people of every shade of complexion and texture of hair and representing every shade of religious and political belief—mingled in one homogenous whole to worship, to hope, to pray to Jesus the Nazarene.

For a day political beliefs were submerged, prejudices forgotten discrimination and segregation mired in the dust as all hearts beat to a single thought, a single desire, a single creed. Protestant and Catholic, Jew and Gentile, Theist and Deist, Christian and Pagan, Believer and Unbeliever, Free Thinker and Neo-Thinker, Hindus and Moslem trod the beaten path to the shrine.

Richman, poorman, beggarman, thief, lawyer, doctor, parson, chief forgot for the day the mystery of life in perpetuating a legend. For a day they all pray to the same God for the fulfillment of their desires, hence the pilgrimage to Porto Bello for communion with

For once, at least, there is virtue in being called black. After all some good can come out of Nazareth as indicated by the gifts lavished on the shrine of the statue of bronze called the Black Christ. For once everybody elbows everybody else in the mad rush to help a black man, even though a legendary figure.

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Church-1937

General

THOUSANDS OF ISTHMUS CITIZENS PAY HOMAGE TO "THE BLACK CHRIST" AT PORTO BELLO

White, Brown, Black and Yellow Races All in Mad Rush to Lavish Gifts at Shrine of Bronzed Divinity

Legend Reaches Back to Spanish Pirates

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Those more fortunate to touch the hem of His garment carry the weight of the statue during the procession while others line the route of march with bowed heads, silently praying, earnestly hoping for life, for health, for wealth, for new loves or the restoration of old ones, for employment or greater advantages of life and found.

For Jesus of Nazareth passeth by, even though He beblack and is carried on the shoulders of men He had created equal. Men and women watch each movement with adoration and great humility as the procession moves slowly and reverently. On each lip there is a prayer. In each heart there is hope while fingers play deftly over rosaries—just for a day.

When Spain ruled the New World and ruthless pirates ruled the main, Porto Bello was used as a haven of rest and hideout for robbers of the sea. Here, legend has it, the Spaniards stored away their loot in gold and even today the place is reputedly the richest town on the seaboard because of this treasure which cannot be found.

Once in the long and distant past, the bronze statue of Jesus el Nazarene was found in Porto Bello after it had been stolen years and years before from Spain, according to the spoken word handed down from generation to generation. Stolen again by pirates, the theft caused a catastrophe and the heavy saint found its way again in another part of the town.

Epstein's Sculpture Of Christ Blasted As Being 'Negroid'

LONDON, England, Nov. 11—(ANP)—Jacob Epstein's latest piece of sculpture, "Consummatum Est," which shows the body of Christ brought down from the cross and laid in a tomb, has aroused a storm of controversy in local circles with one of the main protests being that the figure is a "Negro type."

The famous modernist, whose statue, "Christ," created almost as much frorue when it was unveiled several years ago, has carved a figure "with flat face, heavy shortened legs and huge feet which are reminiscent of some primitive Negro sculpture," according to some of Epsteins bitterest critics.

The new piece, made of two and a half tons of pink Derbyshire alabaster, is on view at the Leicester galleries where it has attracted crowds of curiosity seekers.

Panama Observes Anniversary Of "Black Christ"

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in the majority of the natives of the Beautiful Port.

No wonder then Jesus the Nazarene, patron saint of the dark-skinned Porto Bellenos is called the "Black Christ."

Church – 1937

General.

ANOTHER STEP TOWARD UNITY

The exchange of pulpits by the Rev. J. Raymond Henderson of Greater Wheat Street Baptist church and the Rev. John C. Wright of the First Congregational church last Sunday is another step in the right direction. Ministers of the same denomination frequently exchange pulpits but it is rarely that ministers of different faiths show such liberalness and broadness.

The church is the first organization of our group and it may be still considered the largest organized group of our race. So it is to be considered as significant when the leaders in the churches begin to show the necessary courage and intelligence to overcome denominational barriers.

Revs. Henderson and Wright have demonstrated in this community that they are able, liberal and progressive ministers. Several months ago Rev. Henderson and Rev. D. T. Babcock of Big Bethel A. M. E. church conducted a joint revival, services being held at both churches. This was the first most recent outstanding evidence of close cooperation between denominations.

The fact that the congregation of both the Wheat Street and Congregational churches Sunday was unusually large is proof that the members themselves are in accord with such liberalness.

May other ministers of our group catch step with this type of leadership and liberalness, because unity is essential if we are to overcome the handicaps we suffer as a minority group. We should not let denominational lines stand in our way to effective organization and subsequent progress. The spirit of liberalness should continue.

Raleigh, N. C. Times
May 5, 1937

MEMPHIS NEGROES REVOLT FROM SIDESHOW BAPTISMS

MEMPHIS negroes have set everybody a goc example by deciding against a plan to hol a mass baptizing of 250 converts which wa planned to be held as a feature of the Cotto Carnival to be held next week .

Immersion as a Christian rite is and shoul be maintained as one of the most signifcan ceremonies. It traces back to the Jordan an its recognition by the Christ who was dedicate to profound service at the hands of John th Baptist. Its use of the outdoors and its stream as a temple is in all respects spiritual. But t give it the color of a carnival is to sugges sacrilege.

It is true that all through the South the a fresco baptism in river and creek is an old in stitution that appeals to the curious. In the cas of negroes of the similar type it has a symbolisn of powerful influence. It frequently draws spec tators by the thousands and emotion rises t crescendo. It is well worth observing for it historical and psychological angles. At times i is touched with a frenzy that becomes telepathic But in its true occurrence it represents faith and the eternal inner urge for the leading of a bet-

To make one of these manifestations a part of the machinery of a commercial celebration would be to degrade and prostitute an old and inspiring tradition. Baptizings throughout the South draw their crowds, but they are reverent in their interest. It was the failure to recognize this fact that roused the righteous resentment of Memphis negroes who refused to permit their religious custom to be exploited as a side-show.

THE CHURCH AND THE NEGRO

SPEAKING BEFORE the noon-day meeting of the Church League for Industrial Democracy last week, Lawrence A. Oxley field representative of the U. S. Employment Service, made a fervent appeal on behalf of the Negro worker. Said Mr. Oxley:

"It is rather paradoxical to see the Church in America emphasizing missionary work in China, Japan, Africa and other far countries when at our very door the plight of the Negro is comparable to and in many cases far worse than the abject condition of so-called heathens in the foreign mission field.

"Twelve and one-half million disillusioned Negroes in America cannot be expected to listen to a gospel of brotherhood and good will when they note the silence or apathy of the church as their brothers are lynched and discriminated against; and when they note that the Negro is made to bear many 'stripes', marks or inferiority. The acceptance of a christian doctrine under these circumstances and conditions becomes increasingly difficult."

There are many who will applaud these sentiments, but we feel that Mr. Oxley was a bit too severe in his arraignment of the church as a whole. The very fact that he had opportunity to address such an organization as the Church League for Industrial Democracy shows that religious leaders are thinking along the very lines along which he accuses them of laxity. The Southern Interracial Commission and many church organizations of women as well as men have repeatedly condemned lynching and are bringing about a sentiment for its final abolition from the country, and we know for a fact that denominational leaders of the various Negro church groups are seriously concerned about the economic condition of their flocks.

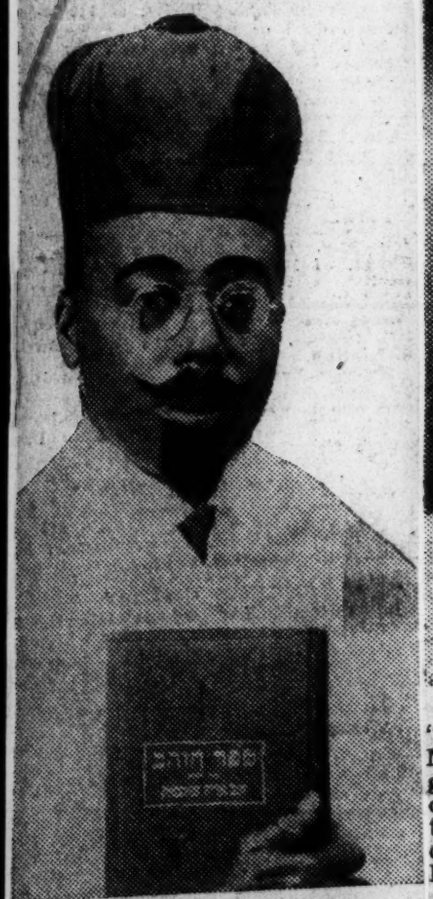
It seems to us Mr. Oxley could better serve his race if if he would seek out and address white Chambers of Commerce and industrial organizations on the discrimination against the Negro worker. We have proof that church leaders are doing more to break down the barriers of racial discrimination than any other groups. What the race needs now is more inter-racial co operaton in business and industry and the way to get that is by taking the fight directly to the industrial leaders instead of having it reach these people second-handed through the mouths of their spiritual advisers.

Church-1937

Hebrew Cult.

FEW BLACK JEWS IN HARLEM, SAYS RABBI BEN FRANKLIN

"Not Real Thing"



RABBI A. B. FRANKLIN
"There aren't a dozen real black Jews in Harlem," he charges.

They Don't Know Principles of Judaism, Afro Is Told.

NEW YORK—How many black Jews are there in Harlem?

Reports which put the answer to this question at thousands were scotched, this week, by Rabbi Abraham Ben Franklin, himself a recognized rabbi in all orthodox circles, who declared that there were hardly more than a dozen real black Jews in all Harlem.

Rabbi Franklin went so far as to question the authenticity of Rabbi Matthews, whose synagogue at Lenox Avenue and 126th Street has long been accepted as the spiritual haven of the darker adherents of Judaism.

Native of Ethiopia

Rabbi Franklin, who came to America at the age of 13, from Ethiopia, was a descendant of the Falasha Hebrews of Abyssinia, who he asserts are the original Jews of the Old Testament.

In discussing the cult headed by Rabbi Matthews, Rabbi Franklin declared that he found these people to be wholly lacking in the true beliefs of the ancient Jews, and that many practices and teachings known to all orthodox Jews are foreign to them.

He charged that Rabbi Matthews himself admitted to him that he knew nothing of the Talmud, which is the capstone of all Jewish law and belief.

"It is as impossible for a person to call himself a Jew and not study and practice the Talmud as it is for a person to call himself a Christian without having a knowledge of Jesus Christ and his principles," Rabbi Franklin declared.

Color Line Assailed

Rabbi Franklin also flayed Rabbi Matthews for drawing the color line on white Jews. There should be no emphasis put on color in Judaism, he declared, so that when a leader attempts to separate the true believers into racial groups he immediately goes contrary to the true teachings.

"A man is either a Jew or he is not a Jew," he declared.

To prove his contention, Rabbi Franklin declared that he had officiated in white synagogues all over America and in Canada without the slightest difficulty.

Made Survey

The reason he is certain of his small estimate of the numerical strength of the supposed Black Jews of Harlem, he said, is that about two years ago he was commissioned to make a survey of the situation when it was reported that there were thousands of Black Jews here, and arrangements were made by a group of wealthy persons interested in the matter to set up a strong temple for them.

The survey proved, he said, that the reports were wholly unfounded and that many small cliques of supposed Jews were simply masquerading under false colors and could not meet the tests to which he asked them to submit on matters of ritual and practice.

"I Am a Jew"

RABBI MATTHEWS
"We are all Jews," asserts Rabbi Matthews, who conducts a synagogue on Lenox Avenue.

3-31-37

Amsterdam News

RABBI WENTWORTH ARTHUR MATTHEW (CENTRE) & CONGREGATION
His overlapping toes point to the Tribe of Judah.

Black Jews

In Jerusalem one day last week a young Jew named Aryeh Kotcher concealed something in his garments, got past a cordon of police without it being noticed, joined throngs of Jews praying at the ancient Wailing Wall. During a moment of silence, Aryeh Kotcher whipped out his *shofar* or ram's horn, let out a loud toot before police bore down and arrested him. Public *shofar*-blowing in Jerusalem is forbidden by law, for it incites Arabs, incites to riot.* But Jew Kotcher was happy because it was Yom Kippur, and his ritual blast on the horn had signalized, for Jews in Jerusalem as well as for Jews the world over, the end of Judaism's most solemn ten-day period of penitence.

With Rosh Hashonah last fortnight began the Jewish new year, according to the Jewish calendar the 5,698th since the Creation. For Orthodox Jews Yom Kippur, the last 24 hours of the ten-day observance, was a Day of Atonement, the only one of the year on which Mosaic law prescribes abstention from food and drink. Not comparable to any Christian celebration, Yom Kippur meant prostrations for the devout, an effort at self-purification based upon the concept that God was casting up for the year his accounts of the sins and the good work of His children. In Jewish synagogs at sundown, Yom Kippur ended with sermons and prayers by robed rabbis, and the blowing of the *shofar* by the most pious members of each congregation. Yom Kippur over, Jews looked forward to celebrating this week the Hebrew analog to Thanksgiving—the eight-day harvest festival, Succoth, in which good Jews build booths near their homes, deck them with fruits and produce, in memory of the days when Palestinians lived in open huts during their wanderings in the wilderness of Sinai.

Among the 2,000,000 Manhattanites who observed high holy days during the past fortnight were some 600 black Jews in Harlem. Of these a few are converts but most are Negroes of Semitic origin from Africa—chiefly Ethiopia, whose Coptic Church bears some Hebrew ritual traits. Harlem's only black Jewish synagog is run by a bearded Negro named Moshe Ben Moshe Ben Yehuda, who was born in Lagos, West Africa, but took the U. S. name of Wentworth Arthur Matthew. Rabbi Matthew is a D. D. from the University of Berlin, has studied in Palestine's Tel Aviv and at the Pittsburgh Bible Institute. He believes that black Jews are descended from Jacob, white from Esau, twin sons of Isaac, and that he in particular is of the Tribe of Judah since he bears racial markings mentioned in the Bible—a gap between his upper front teeth, big toes that overlap his foretoes. Although only 600 Harlemites go to Rabbi Matthew's synagog, he believes the Harlem Jewish community numbers some 3,500, basing his figures on hospital records of circumcised Negroes. Currently another Jewish Negro synagog is being built near Westbury, L. I., by the Moorish Palestine Talmud Torah, on land donated by Aaron Jacob.

*Originally the *shofar* was used to summon the Jews not only to festivals, but to battle.

Church-1937

House of Prayer for All People

1,500 Followers of "Daddy" Grace Picnic in Alexandria

Grace's Private Secretary Is High School Student; Young White Girls Are Center of Attraction

By MORRIS L. MURRAY

The "Children" of "Daddy" Grace and members of the House of Prayer for All People turned out 1,500 strong Memorial Day in Alexandria in what was termed the Girl Scouts picnic.

In a corner of the huge field the "children" of Grace set up a temporary kitchen where they fried chicken and fish enough for thousands. On the tables of the field-kitchen were gallons of pickel, mustard and relish. Peanuts, candy and soft drinks went slowly until Daddy Grace entered the grounds in his Packard automobile.

Then things started moving. Strolling the field with his umbrella carrier ever present, Bishop Grace threw peanuts to the crowds, played horse ball, soft ball and ate a number of fried fish.

Curious out-siders who swarmed the grounds were eager to know a young white Graceite who accompanied "Daddy" to the grounds in his spacious Packard. She was Edith Wiseman, 8, white, of Kennelworth, D. C. She, according to those close to the cult leader, is one of the few white girls belonging to the House of Prayer for All People. They say she often travels in the "royal packard" as Grace's automobile is called, and is always by his side.

Private Secretary

Another attraction to out-siders at the picnic was a girl well in her teens, who declined to state her age. She entered the grounds in the car with Daddy. Questioned by reporters she said she was Lucille Woodley of Norfolk, Va., that she has been a member of Grace's fold since she was seven years old, and that her mother was also a member of the House of Prayer.

She refused to state her duties at first, saying, "The worldly people don't understand our works. I would like to tell you what I am but you folks would take it the wrong way."

She referred to the case of a white girl who charged Bishop Grace with the Mann Act several years ago. The pretty girl from Norfolk did, however, say that she was Grace's private secretary and that she traveled with him during the summer and went to high school in Norfolk during the winter. During the summer she lives at Grace's house on Logan Circle, she said.

Grace Is Jolly

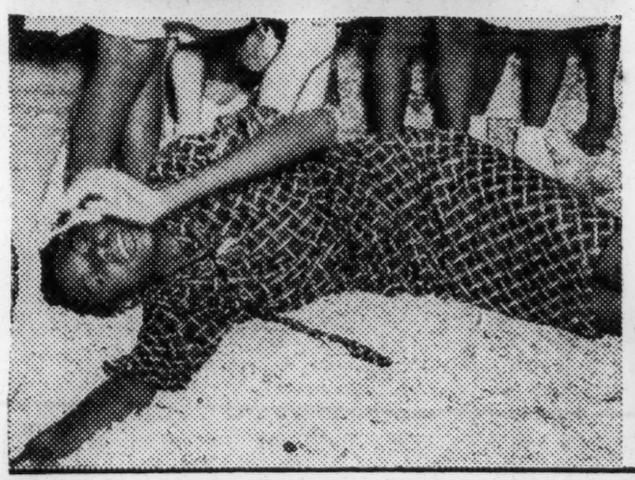
Grace is a jolly man and doesn't hesitate to pose for newspaper cameramen.

Bishop Grace showed his hand at salesmanship when he sold slices from a Spanish apple for five to twenty-five cents a slice.

The "Shout band" of the Prayer for All People played all day. Bishops from the various cult churches were present and preached to the crowd from the rear of an ice wagon, while the band played in the background.

In was near sundown when Daddy Grace and his followers left the grounds, followed by the many trucks and cars loaded with his children.

Disciples Flock to South's 'Father Divine'



HOUSES OF PRAYER'. Jaws sag with admiration on the part of his Negro followers and things start humming in a big way at Augusta, Ga., as Bishop C. M. Grace (upper left), the "Father Divine" of the South, enters one of his "Houses of Prayer for All People" for a cult meeting. Escorted by a uniformed bodyguard, the "Bishop" ascends the "Throne" and his "sugar lumps" swing into an aboriginal dance (right) that ends with rolling on the floor (lower left). Then the collection is taken, the meeting ends and Grace moves on to another town for a one-night stand.

Church – 1937

International Council of Religious Education.

Outstanding Race Woman Will Represent Youth Of America

September 18 – 1937

Dorothy Height Will Represent New York At Meet In England

NEW YORK CITY, June 18—Miss Dorothy Height has been selected by the International Council of Religious Education to represent New York City in the World Conference on Life and Work in Oxford, England, this July.

Of the 10 delegates chosen from the United States, Miss Height is the only Race member, and the only woman.

The United Christian Youth Movement that aims to make effective our local church programs by applying Christian principles to present day social problems has been the movement that Miss Height has worked so successfully in.

Miss Height was chairman of the city-wide Christian Youth Conference which was held from April 23-25, 1937. It has been said that this conference has netted some of the most vital experience of any held.

She is vice chairman of the National United Christian Youth Movement.

As a part of the United Christian Youth movement the Harlem Church Youth Council of which Miss Height is a very active and loyal member is most proud that this honor has been conferred upon one of its members. For the past four or five years Miss Height has been a dominate figure in planning the annual Harlem Church Youth conference. Both white and Race youth now look to her for leadership.

In recognition of her great contribution to our community, the Citizens Community, of Harlem, headed by Henry Craft, executive secretary of the 135th St. YMCA, is planning a testimonial to Miss Height Sunday, June 20, 1937, in the Lounge Room of the Abyssinian Baptist church. Already responses have been received from such men as Walter White, executive secretary of the NAACP, and Dr. Adam Powell, Sr., pastor of the Abyssinian Baptist church, saying that they will give their assistance and hearty cooperation to any effort of the Citizens' committee because Miss Height is one of the outstanding young women of the race.

The program for this affair promises to be a most interesting one.

Miss Amy Blanche Greene, Walter White, the Rev. John Johnson, Ivan Gould and Mr. Craft will speak.

A good musical program is being arranged by Miss Frankie Dixon. Merritt Hedgeman will sing.

Church-1937

International Religious Convention.

Dr. Eichelberger Made Member Of I.R.C. Committee

3-13-37

NEW YORK, N.Y., Mar. 12—Dr James W. Eichelberger, secretary o Christian Education of the A. M. E Zion church, and one of the out standing laymen of the connection announced here last week that he had been appointed a member o the administrative committee of the International Religious convention to be held in 1938.

He will be one of the twelve members of the administrative board which arranges the program for the convention. It has been learned that this distinction came to Dr. Eichelberger in recognition of his service as a leader in the field of religious education.

Dr. Eichelberger is widely known n educational circles. He is a member of the department of superin- ndence of the National Educa- ional Association. He came here o attend the annual youth conference of the New York conference of the AME Zion church, and the committee on the revision of the discipline.

Church-1937

International Spiritualist Congress.

MAMIE PERKINS ON WAY TO SCOTLAND FOR CONVENTION

Among the thousands of spiritualists and mediums who will attend the International Spiritualist congress at Glasgow, Scotland, September 3 to 10, will be Miss Mamie Perkins, well known Chicagoan, who sailed from New York Tuesday.

Spiritualists will come to the congress from all parts of the world.

Isn't a Delegate

Miss Perkins, who is not a delegate, is going to the congress independently, she said because, as she told a reporter Monday:

"Spiritualism is my life. It is a part of me. That's why I am going to the congress."

Miss Perkins, who lives at 4740 South Parkway, belongs to the Illinois State Spiritualist association which met at the Great Northern hotel last April. She is also a member of the National Spiritualist association and an affiliate of the international organization.

Left Monday

She left Chicago Monday night for New York where she boarded the S.S. Washington for Plymouth, England. From there she will go on a special train to London, arriving on August 31. On September 1, her trip calls for a motor tour of London, including Trafalgar Square, the National gallery, the Strand, Cleopatra's Needle, Guild hall, the Thames embankment, Tower bridge, London tower and St. Paul's cathedral.

From London Miss Perkins will go to Glasgow by train and on September 3 and 4 will attend the congress. While in Glasgow, she will stop at the Hotel Central. The Chicagoan plans to visit Edinburgh and then return to London on September 13 where on September 14 she will have another day of sightseeing and an opportunity to attend additional spiritualist meetings.

Sails For Home September 17

Miss Perkins will sail from Southampton on the S.S. President on September 17 for New York and is scheduled to arrive there September 25.

A resident of Chicago since childhood, Miss Perkins has been a spiritualist for the last 17 years.

"Spiritualism," she said, "came into my life on October 29, 1919 at 10:35 o'clock in the morning. It gave me considerable fright to see what I did."

Miss Perkins has traveled extensively throughout the United States. In 1923 she attended the national convention at the Statler hotel in Buffalo. She says she has never been barred from hostelries or restaurants on account of color. She attended the convention of spiritualists at Los Angeles in 1924 at the Hotel Alexander and in 1925 was present at the national convention at the Auditorium in Milwaukee.

MISS MAMIE PERKINS

SAILS FOR SCOTLAND

International Spiritualist Cong- Chicago medium, who sailed for Scotland Tuesday to attend the gress at Glasgow, September 3 to 10. She lives at 4740 South Park way.

Church - 1937

M.E.

Cleric Says M. E. Merger Plan Makes Colored "Walk Plank"

BALTIMORE.

The unification plan which is being forced upon colored members of the M.E. Church is only a means of making them "walk the plank," the Rev. George E. Curry told the M.E. Preachers Conference, Wednesday.

The onslaught against unification came near the close of the meeting following the current events report by the Rev. John F. Monroe, and after the proposition had been ably defended by the Rev. A. J. Mitchell.

In his comment the Rev. Mr. Monroe stated that with practically all of the colored members of the church against unification, the plan was already a psychological failure and would never work. The final outcome of the project, he intimated would be that the colored members would either be ejected or leave the denomination.

Planning Urged

The Rev. Mr. Mitchell stated that with unification a foregone conclusion, the thing now for the leaders in the church to do is to study and plan the best situation which can be worked out. He stated that the plan would give a chance for leadership which had not heretofore been given.

He stated that in his travels over his district he had not been impressed that many people were against the plan. This view was challenged, however, when speakers called attention to the position taken by many of the conferences and especially by the younger people.

Sees Falling Off

The Rev. Mr. Monroe stated that the real danger in the unification plan came from the fact that it is opposed by the young people and the most intelligent element in the church.

A resolution endorsing the intensive campaign being pushed by the Lord's Day Alliance to bring about a more sacred observance of the Sabbath was voted by the meeting.

Southern Methodist Group Seeks Christian Social Order

Christian Century

THE Council on a Christian Social Order, a volunteer organization within the Methodist Episcopal Church, South, an account of whose recent meeting is published in this issue, has a significance out of all proportion to its small size. Few more than a hundred attended its third annual conference at Lake Junaluska in North Carolina. The significance of the organization consists in its purpose to "work toward the discovery of the full social meaning of the gospel and toward its application to the social order," in its effort to face honestly current situations involving social maladjustment or injustice, especially in the south, and in the number of influential men and women in the denomination whom it has been able to enlist. Most significant of all, of course, is the fact that it is a southern group. Small as it now is, who can predict what part it may be destined to play in the future of an area where new forces—industrial, social and intellectual—are producing a revolution more profound and far-reaching in its implications than anyone in this generation can begin to realize? Such a time of thoroughgoing change offers a momentous opportunity to the church, and the Council on a Christian Social Order is one of not too many signs that the church may rise to meet that challenge. For the proceedings of its last meeting the reader is referred to Claud Nelson's story on page 1026. Mr. Nelson is in a sense an example of the message of hope which his story contains, because the Southern Methodist Church has recently admitted him, the southern secretary of the Fellowship of Reconciliation and a tireless worker for economic and racial justice, into its ministry. Southern churches, not to mention northern ones, have not always been so hospitable.

Methodists Study Southern Issues

Christian Century

Council on Christian Social Order Hold Third Meeting—Considers Tenancy and Church's Responsibility

8-18-37

(Special Correspondence)

LAKE JUNALUSKA, N. C., July 29.—The third annual meeting of the Council on a Christian Social Order, a voluntary organization within the Methodist Episcopal Church, South, whose officially stated purpose is to "work toward the discovery of the full social meaning of the gospel and toward its application to the social order," closed here today. The meeting was convened on July 25. This is the eastern assembly ground of the denomination, and attendance and membership of the council are almost exclusively drawn, so far, from the southeastern states. The attendance of more than a hundred men and women at discussion sessions was multiplied several times for the evening lectures, which were shared with another Methodist gathering and with the summer colony of "the lake."

Chicago Daily News

Study Problem of Tenancy

The topic for the assembly, "What is taking place in America and how is that affecting the south?" was made the background for informing and stimulating consideration of farm tenancy. Among those supplying technical information from the platform and in the discussion were Arthur Raper, author of *Preface to Peasantry,* George Mitchell, an area administrator of the Resettlement Administration. and Sam Franklin, director of the Delta Cooperative Farm.

The basic influence and moral kinship of soil erosion and human erosion; the irony of finding generally, in the plantation area, that the richest soil is the home of the poorest workers; the poetic justice of a system meant to "keep Negroes in their place" now enslaving 50 per cent more whites than blacks; the increase of the tenant population of the south by 300,000 white families from 1920 to 1935, not because of biological inferiority; tendencies toward syndicate farming of the plantations and subsistence farming of the hills; the final phase of the plantation system, in which the owners are at length caught, and themselves approach the bankruptcy which has enveloped the soil and the tenants: these and similar phenomena were clearly described and abundantly documented. Three of the Piedmont states spend more on fertilizer than on all public education. Europe moved up to peasantry; America is moving down to it.

The experience of the federal agencies and of the voluntary cooperative farm near Hillhouse, Miss., confirms the findings of the sociologists, and offers at least tentative indications of the way out. Emphasis on the basic economic and moral necessity of ownership by the tiller of the soil was matched by an equally insistent emphasis on the need, for some time to come, of supervision, subvention and encouragement of the tenant as he becomes owner. Perhaps voluntary experiments will find their chief significance as laboratories by which the government can determine the soundest procedures.

Church's Relation to Society

The conference closed, as it opened, with consideration of the relation of the church to society. Speakers on this topic were W. P. King, editor of the *Christian Advocate,* Albert Barnett, professor at Scarritt College and pastor of a church including many mill workers, and W. A. Smart, professor in the Candler school of theology of Emory University and president of the council.

Implications of Jesus' representation of a God who is the father of a family on earth were pointed out: a tension exists between the world and the Christian's ideal; moral character is a property of institutions as well as of individuals; there are no islands of interest or of persons where Christianity is without relevance. While we must be tolerant of those who do not see as we see, we may also remember that Jesus, in instance after instance, was found taking the part of the underprivileged.

While the industrial situation was not forgotten in the discussions, and is to be the topic for the 1938 meeting, it received attention this year chiefly in Albert Barnett's documentation of his texts: "Man shall not live by bread alone." . . . "Thou hast the words of eternal life." Man lives also by love, beauty, freedom, faith: the struggle for bread is a struggle for these: Jesus included all these inseparable needs in his demand and his promise of the abundant life.

While religion is not responsible for social forms and techniques, it must recognize that change is constant and inevitable, and must guide, not resist it. Religion must insistently assert the value of persons, develop a profound trust of democracy, be a resource and not only a refuge.

Council Meeting with Opposition

Some persons in the council, and others not connected with it, feel that it is going very slowly, and wonder when it will reach the stage of application. One who ardently shares the desire to go faster may be permitted to point out that the council is young, that it may well be able to develop mo-

mentum more rapidly after unification is effected, that it is ignored or resisted by many in positions of leadership in the denomination, that it is extremely doubtful whether a group could be assembled in a single denomination in the south which would go faster or further than this group will go. Application inevitably follows such discussion as took place at Lake Junaluska: attitudes toward government and other reform agencies; local studies and projects; a gradual conversion of the rank and file to the pronouncements of the social creed.

Dr. Smart was continued as chairman of the council; Dr. John W. Shackford of Columbia, S. C., unable to carry longer the burden of the volunteer executive secretary, became chairman of the executive committee, and was succeeded as executive secretary by Rev. John Rustin of Mount Vernon Place Methodist Church, Southern Methodism's "representative church" in Washington, D. C. CLAUD NELSON.

Churches Vote Not To Unite

Take Unanimous Stand; Formulate Statewide Organization

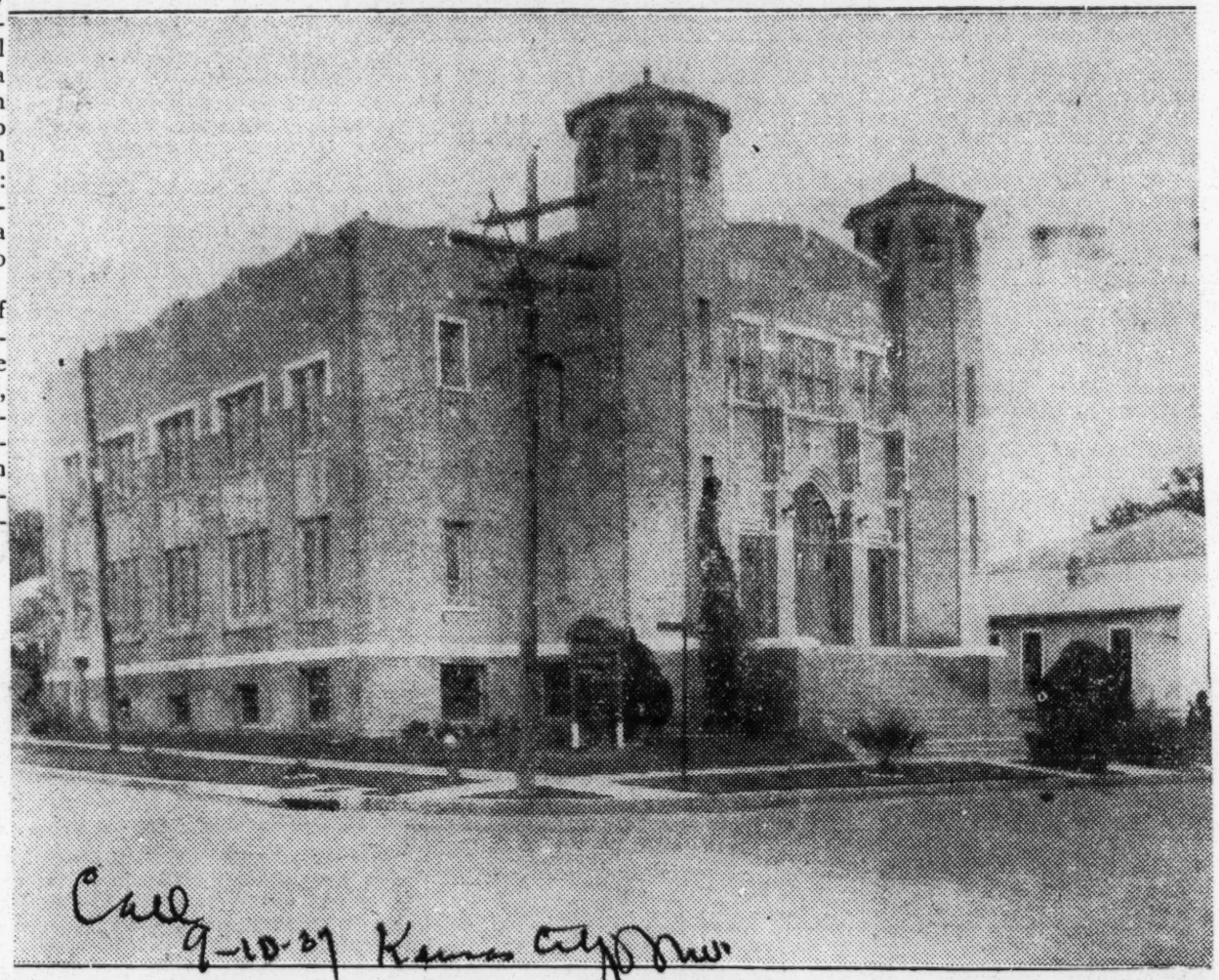
The first step in what is to be developed into a Statewide movement to coordinate sentiment against the proposed unification of the Methodist Episcopal Church and the Methodist Protestant Church, was taken yesterday afternoon at a meeting of representative members of every Methodist Church in the city.

At this session held in the Forest Avenue Church on a call issued by a special committee including Dr. J. F. Yarbrough, A. Roemer and Dr. J. M. Starke, the more than 30 prominent Methodists from the churches of that denomination in Montgomery, who were present, went on record unanimously and enthusiastically as opposed to the unification, and proceeded to formulate preliminary plans for the Statewide anti-unification movement.

Dr. Starke, Mr. Roemer and R. S. Neal were chosen as a committee to draft a plan for the forming of an organization to wage a militant fight against unification, and nominate officers. The committee will make its report at another meeting that has been called to convene at the Forest Avenue Methodist Church next Sunday at 3:30 p.m.

The organization to be formed at that time will be a district body, it was stated, but plans will be laid to organize the entire State so that the opposition of Alabama Methodists as a whole, to the unification proposed, can be presented when the General Methodist Conference meets in November. Bishop Collins Denny has termed the proposal "the most disastrous plan of unification ever offered the church."

Model Church Property



The St. Paul M. E. church of San Antonio, Texas, a $72,000 debt-free structure was honored last week when the board of education of the M. E. church selected it as one of the churches of which photographs are to be made and displayed throughout the country as model church property. The board ordered pictures of the church, the parsonage and the grounds as part of an exhibit being prepared of exceptionally attractive M. E. edifices with beautiful and model landscaping. This exhibit will be shown at every institute and chautauqua to be held in the United States this years. —ANS Photo.

Church – 1937

M. E.

Methodist Conference To Cast Vote On Unification at Session Here

By DR. THOMAS M. ELLIOTT.

One hundred and ninety lay delegates have been elected by the 10 district conferences of the North Georgia Methodist conference to attend the annual session of that conference, which is to be held in Atlanta, beginning November 18.

Each of the 190 lay members of the conference is recognized as a leader in church work in his respective district and has been selected to represent his district in the deliberations of the annual meeting.

Unusual interest centers about the meeting of the annual conference this year and the part to be taken by the laymen in the conference work, due to the fact that this year's conference will elect clerical and lay delegates to attend the quadrennial general conference at Birmingham next spring, and to the additional fact that this annual conference will cast its vote regarding Methodist unification.

STRENUOUSLY DISCUSSED

Methodist unification has been strenuously discussed for the past 25 years; but the discussion this year is considerably more excited than ever heretofore, and more laymen are taking part in the discussion. This conference will express its sentiment regarding the merging of the Methodist Episcopal church, the Methodist Episcopal church, South, and the Methodist Protestant church.

To date four annual conferences of the Southern church have voted on the proposal, voting 343 for the measure, and 21 against it. Methodist law stipulates that the measure must be approved by a three-fourths majority of the annual conference members present and voting, and by a two-thirds majority of the general conference, and a majority of all the annual conference members, before it becomes effective.

Clerical members of the North Georgia annual conference will undoubtedly give the required majority in their number; but it is definitely uncertain as to what the lay vote will be. North Georgia laymen are actively at work, seeking to create sentiment against the measure in this conference.

OPPOSITION STRONGER

Observation discloses that opposition to the proposed merger is stronger in the bounds of the North Georgia conference than in any other. Among the North Georgia laymen who are leading in the opposition are the following: Joseph A. McCord Sr., of Atlanta; Judge John B. Hutchinson, of Jonesboro; Z. C. Hayes Sr., of Elberton; Major R. J. Guinn, of Atlanta; T. P. Bullard, of Palmetto; R. M. Turnell, of Madison; S. C. Candler, of Covington; John A. Manget, of Atlanta; Dr. W. E. Thompson, of LaGrange; Miller S. Bell, of Milledgeville; Colonel Hatton Lovejoy, of LaGrange; Dr. Samuel C. Dobbs, of Atlanta, and numerous others.

The total conference membership will be 526. Should 132 vote opposing the merger, this conference's vote would be registered thus in opposition. But, when the hour of voting shall come, it is likely that not more than 475 members will be actually present and vote. In that case, a vote of 119 opposing the merger will defeat the measure in this conference. Laymen assert their strength sufficient, together with the ministers who will vote with them, to assure the defeat of the question in this section.

DEBATE ON FLOOR

Strenuous debate is expected on the conference floor, when the matter is submitted by Bishop Ainsworth. John A. Manget, of Atlanta, and Colonel Hatton Lovejoy, of LaGrange, have issued published statements relative to the matter, and both of them will actively lead in the opposition during the annual conference. Numbers of ministers have expressed themselves on the issue, showing that unanimity of sentiment is lacking. Bishop Collins Denny, of Richmond, has assumed leadership of the opposition throughout the entire church, while Bishop John M. Moore, of Dallas, is regarded as leader of the forces supporting the merger proposal.

Fourteen delegates from this annual conference will be elected to attend the quadrennial general conference at Birmingham next April. Seven of the 14 to be chosen will be laymen. Since the coming general conference will vote decisively for the denomination regarding the merger, active efforts will be made by supporters and opponents of the proposal to send to the general conference such delegates as will truly represent the sentiment of this conference's membership. Campaigning in a quiet way is now in progress throughout the conference territory.

LIST OF DELEGATES

The full list of 190 lay delegates to the annual conference, together with the district lay leaders, is as follows:

Atlanta District—Mrs. Edward A. Aiken, W. L. Ballenger, J. D. Bazemore, Clarence Bell, Mrs. Joe M. Bosworth, Dr. Elizabeth Broach, Harvey W. Cox, James F. Cox, H. G. Cunningham, L. B. DeJarnette, H. W. Dent, W. O. Gifford, Bayne Bibson, H. C. Holbrook, John W. Hardwick, W. A. Landers, Mrs. E. F. Newell, John A. Manget, Mrs. W. C. McDonald, J. A. McCord, J. L. McCord, Walter McElreath, Hal Miller, E. A. Minor, C. A. Rauschenburg, Walter L. Richard, Mrs. Alonzo Richardson, L. Z. Rosser, George H. Sims, W. O. Suttles, W. A. Tappan, Mrs. M E. Tilley, J. C. Wardlaw, Jere A. Wells, J. V. Wellborn, Mrs. Paul B. West, J. H. Almand, Mrs. Evans Hall, Mrs. T. A. Hinson, Mrs. J. F. Mayes and J. L. Milam. Dr. Jere A. Wells is Atlanta district lay leader, with Walter Richards, Judge Clarence Bell and James L. Cox as associate lay leaders.

Athens-Elberton District—Z. C. Hayes Sr., R. L. Sanders, George O'Kelley, N. G. Slaughter, L. P. Webb, W. D. Gholston, Mrs. G. W. Kelly, Frazier Wise, Arthur Oldham, Clyde Sullivan, A. H. Winter, H. G. Garrard, E. W. Knott, J. H. Blackmon, R. M. Turner, Miss Bert Winter, H. A. Adams, Mrs. Claude Tuck, M. L. VanWinkle, Cobb Lampkin and Miss Ruby Anderson. L. P. Webb, of Lavonia, is Athens-Elberton district lay leader, with Dr. N. G. Slaughter, of Athens, and Clyde E. Teasley, of Elberton, as associate lay leaders.

Augusta District—C. W. Coleman, C. L. Pilcher, J. D. Fouche, M. S. Bell, W. A. Burch, Mrs. M. H. Hendee, T. R. Burnside, R. L. Henry, J. E. Deason, O. E. Baskin, W. F. Hardy, W. T. Wynn, R. J. McGowan, W. T. Price, Mrs. J. P. Rhodes, J. H. Wilheim, Mrs. S. C. Sisson, J. P. H. Murphy and H. A .Berry. Dr. W. T. Wynn, of Milledgeville, is Augusta district lay leader, with C. V. Curtis, of Thomson and Dr. W. T. Price, of Augusta, as associate leaders.

Dalton District—W. W. Trimble, Mrs. J. G. B. Erwin, W. W. Wilson, L. E. Jackson, E. C. Foster, R. S. Wheeler, John Neal, Mrs. J. B. Richardson, L. Moss, E. P. Hall, Rufus Pruitt, H. A. Donham, E. R. Bufkin and Mrs. B. L. Peck. F. R. Jolly, of Calhoun, is Dalton district lay leader, with E. C. Foster and C. W. Peacock, of Lafayette, as associate lay leaders.

Decatur-Oxford District—Mrs. Wallace Rogers, S. L. Waites, J. M. Gregory, J. A. Dempsey, Henry Mays Jr., Mrs. E. C. McDowell, E. A. Caldwell, O. F. Holland, W. C. Thompson, J. G. Spivey, C. H. Byrd, C. I. Mann, E. B. Nelson, Mrs. J. M. Lassiter, C. J. Williams, T. E. Whittaker, S. I. Day, Mrs. C. F. Timms and Mrs. C. L. Davidson. George S. Roach, of Oxford, is lay leader for the Decatur-Oxford district, with C. S. Candler, of Covington, and C. W. Gardner, of Decatur, as associate leaders.

Gainesville District—T. J. Lance, E. A. Starr, J. A. Elrod, C. M. McClure, Prince Royal, B. R. Turnipseed, Frank Gabriel, Mrs. J. F. Chapman, Homer Langford, Mrs. J. G. Taylor, J. C. Houston, G. K. Martin, Baxter Jarrett, George Westmoreland, R. L. Sullivan, J. P. Pirkle, J. C. Davis and C. H. Edwards. Gainesville district lay leader is Colonel Hammond Johnson, of Gainesville, with Dr. T. J. Lance, of Young Harris; Colonel George Westmoreland, of Jefferson, and Judge Frank Gabriels, of Clarksville, as associates.

Griffin District—W. E. H. Searcy, George Wheaton, John B. Hutchinson, Mrs. W. J. Culpepper, J. H. Turner, Frank Daniel, B. U. Rumble, E. O. Dobbs, Mrs. A. D. Whittemore, W. M. Slade, H. Kilpatrick, R. E. L. Fife, J. E. Miller, Mrs. W. P. Rowe and Mrs. G. H. Stone. Griffin district lay leader is J. Avon Gaston, of Jackson, with B. E. Andrews, of The Rock, and Frank Daniel, of Zebulon, as associate leaders.

LaGrange District—Garland M. Jones, Hatton Lovejoy, H. J. Hodnett Jr., E. E. Lovvorn, B. D. Banks, Mrs. A. D. Anderson, Mrs. Sam L. Lewis, L. M. Bradford, L. R. Tarrant, Frank Asbury, T. P. Bullard, W. S. Allen, Mrs. Stewart Colley, J. E. Culpepper and Henry Kimbrought. LaGrange district lay leader is L. M. Radford, of Manchester, with Henry Richards and B. D. Banks, of Grantville, as associate leaders.

Marietta District—Smith L .Johnston, J. J. Daniell, W. M. Butt, A. W. McClure, Mrs. L. M. Autrey, Mrs. D. R. Little, Mrs. Roy Crisler, W. M. Bratton, Roy Harrison, Mrs. J. N. McEachern, H. I. Weaver, G. M. Hardage, Sam Tate and J. T. Duncan. Marietta district lay leader is Smith L. Josnston, of Woodstock, with J. J. Daniell, of Marietta, and A. W. McClure, of Canton, as associate leaders.

Rome District—H. S. McCalman, Hubert Quillian, Miss Willy Joe Copeland. C. O. Walton, Mrs. Edgar Johnson, C. D. Franklin, Miss Jessamine Orgain, Lee Parker, Mrs. H. M. Byrd, S. C. Connolly, W. F. Byrd, L. A. Ware, Mrs. A. D. Parrish and W. L. McCullough. Rome district lay leader is H. S. McCalman, of Buchanan, with Dr. Hubert Quillian, of Rome, and Major M. C. Wiley, of Carrollton, as associate leaders.

44 WOMEN LISTED AS DELEGATES

Of he 190 elected as lay delegates to the annual conference by the 10 districts, 44 of them are women. It is learned that a question was raised at one of the district conferences as to the eligibility of one of the lady delegates since Methodist law stipulates that annual conference lay delegates must be 25 years of age or over. When it was learned that the lady in question would observe her 25th birthday anniversary before the meeting of the annual conference in November, she was unanimously elected as a delegate.

Three of the women delegates are wives of preachers. They are Mrs. Wallace Rogers, of Oxford; Mrs. A. D. Whittemore, of Jenkinsburg, and Mrs. G. M. Stone of Inman. Among the lady delegates are observed the names of several women who have been at-sions regularly for many years tending the annual conference ses-Mrs. M. E. Tilley, of Atlanta; Miss Bert Winter, of Bowersville; Mrs. M. H. Hendee, of Augusta; Mrs. Wallace Rogers, of Oxford; Mrs. L. M. Autrey and Mrs. Roy Crisler, of Marietta; Mrs. H. M. Byrd, of Bowdon, and Mrs. J. N. McEachern, of Atlanta, are of that number.

PRIVILEGE OF FLOOR GIVEN ALL

All of the 190 lay members of the conference will be accorded full privileges of the floor, and will vote on all questions save these pertaining to ministerial character. Laymen and ministers will also vote separately in selecting delegates to the general conference.

Practically all the lay delegates will be assigned to membership of conference boards and commissions, where they will take part in shaping the program of the church's work for the coming twelvemonth.

Bishop William N. Ainsworth, of Macon, is to preside over this session of the confeernce for the fourth time, bringing to a close his quadrennium with this conference busy. During Bishop Ainsworth's presidency of this conference unusual strides of progress have been noted under his leadership, notably in financial matters. For the first time probably in its history the conference paid in full its quotas for benevolences and ministerial support. Other notable forward movements also are observed under Bishop Ainsworth's guidance.

The conference session for this year will begin on Thursday, November 18, and continue through the following Sunday, with the reading of the appointments at the final hour. The session this year will make the 24th to be held in Atlanta since the division of the Georgia conference, in 1866.

Parley Called On Unification

City's Methodist Laymen Invited To Consider Bishop's Protest.

All lay members of the Montgomery Methodist Churches, who are interested in the proposed unification of the Methodist Episcopal Church and the Methodist Protestant Church, have been urged to meet at 3:30 p.m. today at the Forest Avenue Methodist Church to discuss what has been termed by Bishop Collins Denny as "the most disastrous plan of unification ever offered the church."

The session will take on the form of a roundtable talk by the laymen attending, and will include discussion of the point, brought out recently by Bishop Denny, "the Negro Question."

In an article relative to this Bishop Denny said:

"So far as we have been able to find, the one provision of the pend-

ing Plan which in any respect is superior to former plans (in every other respect it is more objectionable) is the fact that the negro is placed in a separate jurisdiction.

"Upon analysis, however, this one beneficial feature has a limited tenure on life.

"In considering the negro question there is a matter of even more vital importance. One point that has distinguished Methodism is that our members are members not simply of a congregation but of the Church as a whole. Each member of the church is affiliated with one of our congregations, but every member has an indisputable right to place his membership in any congregation of the entire church. This is properly a feature of the new plan, else it would not be a Methodist plan.

"That a member may bring to any preacher his letter of transfer has been our law from the organization of Methodism, and will be a law of the new church, and that preacher must affiliate him with the congregation. If the preacher refuses, by the law of the church the preacher is guilty of maladministration, and if a trial committee does its duty, it must unfrock him for his refusal to accept the transfer—. If this plan is adopted any negro member—has the indefeasible right to present his letter of transfer to the pastor of any of our churches in the South—, and to demand —all privileges of affiliation with that white congregation. Thus it would be a simple matter in States whose laws provide that the Church building and parsonage are owned by members of the congregation, for negroes to become possessed of that property by transferring their membership and driving out the white members—.

"We think we know the South—that we know its fine qualities and its prejudices and other weaknesses. We believe that the future of the white race and of the negro race demands racial distinction and that dreadful will be the day in this country when social racial lines are broken down."

The meeting this afternoon has been called by a committee including A. Roemer, Dr. J. M. Starke, and Dr. J. F. Yarbrough.

Dr. O. S. Welch Assails Plan For Methodist Church Unity

Dr. O. S. Welch, for 43 years a minister of the Alabama Conference of the Methodist Episcopal Church, South, declared himself yesterday as being strongly opposed to the proposed unification plan involving the Northern and Southern Methodist Churches and the Methodist Protestant Church. The Alabama Conference will vote on the question at the annual meeting beginning Nov. 18, at Marianna, Fla.

"In spite of the beauties and desirability of unification that would bring with it so large a membership, is it worth the confusion and contention sure to follow?" the veteran minister asked.

Dr. Welch, who became a superannuate a year ago, is one of the most widely known preachers of the Alabama Conference. He has held pastorates in many of the leading churches of the conference, and spent 12 years of his long service as a presiding elder in three districts.

"The greater number of articles which I have read on the pending plan of unification between the Methodist Episcopal Church, South, and the Northern Methodist Episcopal Church, and the Methodist Protestant Church emphasize the duty and advantage from unification," said Dr. Welch. "I am in favor of unification if it can be had under a fair and equitable plan. Ten years ago there was a plan before the Southern Church. I favored this plan and voted for it, because it provided for only two jurisdictions — a northern and a southern jurisdiction— from which delegates were elected to the General Conference. It provided further that no measure could be adopted by the General Conference without a majority vote from each jurisdiction, so that the interest of each church was amply protected," Dr. Welch continued.

General Conference Rules

"The General Conference is the supreme law making body of our church and will be of the new church. Among other things it fixes the policy and provides the program for the entire church. The General Conference of the new church would be composed of not less than 600 nor more than 800 delegates, the number to be based on the ministerial membership of each of the churches; one-half lay and one-half clerical. If composed of 600 members, our Southern church would have approximately 175 and the Northern Church 425 delegates. In other words, our church would elect 24.9 per cent of the members of the General Conference; the Methodist Protestant Church slightly more than three per cent, and the Northern Church about 72 per cent," he said.

According to Dr. Welch, the Alabama Conference now has in the General Conference 14 delegates—one-half lay and one-half clerical. "In the new General Conference of 600 delegates the Alabama Conference would have not more than four representatives two lay and two ministerial, because the Northern Church has already passed a resolution declaring that it will never hold a session of the General Conference in any city which fails to make provisions in its hotels and restaurants for the care of the colored members."

Negroes Don't Want It

Dr. Welch said there are now about 325,000 colored members of the Northern Church. "The colored conferences there have voted against the unification plan, 10 ministerial and 12 lay conferences. They have said through the National League Against Racial Segregation in the Christian Church that they do not want this merger; and further, if it goes through, they put us on notice that they will make certain demands, some of which we could readily grant. They make other demands which we could not give. They demand that we take down segregation signs and prohibition in public buildings, theaters, hospitals, and all other places of general assembly; to open the doors of our educational institutions to their 'worthy boys and girls,' as is done by our church in the North," Dr. Welch declared.

"If this is now the policy of the Northern Church and if they have a majority in the General Conference, which they will have, will they be willing to have one policy for the new Methodist Church for one section of the country and another policy for a different section? Of course their demand for open hotels and entrance into our schools will not be granted, but this question will constantly recur to vex the new church and those of the Southern territory cannot agree to such a proposition.

"Bishop John M. Moore, in a letter to me in answer to a request for information from him, stated that the present negro bishops of the Methodist Church and the negro bishops who may be elected by the negro jurisdiction will be bishops of the whole church, presiding only in their own jurisdiction unless invited to preside elsewhere. They are members of the College of Bishops, enter into conferences on equal terms with other bishops, helping to formulate the program and policies to be submitted to the General Conference. And if selected by the General Conference, a majority whose members are from the Northern Church, they would preside as president of the General Conference.

Property Interests

"Bishop Denny in a pamphlet addressed to the men of 'reason and religion' discusses the property interests of the Southern Church that may bring about much confusion and result in law suits if the merger goes through. He cites as an instance our publishing house at Nashville, operating under a charter very broad and liberal in its grant. This charter was issued by the State of Tennessee to the Methodist Church, South, and is a contract between the State and the Church. Neither can amend it nor transfer it. It was not issued to the new Methodist Church. It can, of course, be surrendered and a new charter issued to the new church, but one not nearly so liberal and broad in its provisions.

"Another instance concerning the trust fund is cited by Bishop Denny. Many years ago a Miss Doggett died and left in her will a large sum of money to be held in trust, the income from which was to go to the superannuate preachers, their widows and orphans of the Virginia Conference, M. E. Church, South. If this merger goes through there will of course be superannuate preachers, widows and orphans in the Virginia Conference, but the trust was not left to such. Then the bequest must revert to the heirs of Miss Doggett. How many more such trusts have been given to the Methodist Church of the South, and how many law suits would be waged because of this merger and its effect on these trusts?" he asked in closing his interview.

Dr. Welch said his information was that there are 13 Methodist pastors, superannuates and ministerial educators in Montgomery, and that eight of them are opposed to the plan and five are for it.

MISSOURI APPROVES METHODIST UNITY

Southern Churches Voting on Proposal to Merge All Methodism.

NASHVILLE, Tenn., Sept. 30.—(AP)—Headquarters of the Methodist Episcopal Church, South, announced tonight the Missouri conference, in session at St. Joseph Missouri, voted 183 to 1 today in favor of unification of the three branches of Methodism.

While the northern branch of the church and the Methodist Protestant denomination already have balloted favorably on the proposed plan in both their annual and general conference divisions, the southern churches are in process of taking the vote at fall conference meetings.

A three-fourths majority vote in the annual conferences and a two-thirds majority in the general conference, set for the first week of next May at Birmingham Alabama, is necessary for ratification.

Letters To The Editor

Please be brief. We reserve the right to cut letters more than 300 words long

TENNESSEE DEFEATS UNIFICATION

Editor The Advertiser:

There appeared a news item in The Advertiser this morning entitled "Tennessee Methodists Vote For Unification." This was error.

The Tennessee Conference voted against unification.

It requires three-fourths of all the Annual Conferences in the church to ratify the proposed plan of unification.

It requires three-fourths of all the votes of an Annual Conference to carry that Conference for unification.

Thirteen Conferences voting against the plan will defeat it.

It is heartbreaking to us who love the Southern Church to see Illinois, Baltimore, and the Tennessee Conference voting against the plan.

Neither of these Conferences gave the necessary three-fourths majority.

It must have been a severe shock to the unificationists to see the Tennessee Conference voting against unification.

This Conference is at the heart of the movement for unification. All our church boards are located at Nashville.

In spite of all the pressure brought to bear by these boards, and the college of bishops, this Conference stood true to the Southern Methodist Church.

If the Conferences yet to vote in the deep South, will be as loyal to their church as the Illinois, Baltimore and Tennessee Conferences, the plan will be defeated.

J. F. YARBROUGH.

Church—1937

M.E.

METHODIST MERGER DISCUSSED BY SOUTHWESTERN ADVOCATE EDITOR

Claims Union Plans, In Final Form, Is Definitely Before Church—Antagonists So Far Have Failed to Show Startling Proof Why Methodists Should Not Unite

By DR. R. N. BROOKS, Editor Southwestern Christian Advocate

Could there be a more opportune time for discussion of the Methodist Union than at this period between the halves ... the spring and fall conferences?

This period of post-conference calm comes at a time when we have the results of the voting ready [illegible] for publication. So we can make up our minds in the light of the facts.

We bring our grateful appreciation to the entire Southwestern family for their patience in this matter. It did not seem wise to make any extended discussion of this subject while the voting was in process. For in this particular matter we wanted to record the events rather than determine them.

The thirteen Negro conferences, grouped under the designation, "Fall Conferences," have become history and their record forms the basis for this brief discussion.

Forensic Display

Although the proposed plan of union in its final form has been definitely before the church for more than a year, considerable time was spent in discussing the plan. So that any who had failed to read did not fail to be informed. The protagonists of the plan had found no new and startling reasons why the churches should unite and the antagonists had not discovered any new and startling proof that they should not unite. But for all this, the speeches were no shorter. These forensic efforts ran the gamut of dependence, docility and favor currying on the one hand and the rancor of objection without any stated reason on the other. Again, for all this the speeches were no shorter. That fabled curse which is said to contain the midnight oil is in no immediate danger of exhaustion by reason of this discussion of the Plan of Methodist Union. It is at least fair to say that the discussions were considerably more heated than informing.

Light Voting

The voting was light even when we consider it in terms of the number of people participating. The ministers did not, in any large numbers, leave their committee work or open-air cabinet sessions to sit in on the discussion and participate in the voting. One little conference that cast 81 votes last year in the election of General Conference ministerial delegates registered only 59 this year on the Plan of Methodist union, and that was larger than the average of the other conference. The lay vote was considerably lighter by comparison. Of the 1263 ministers in the 13 fall conferences only 876 voted this year on the Plan of Union. While of the 1263 eligible laymen only 398 voted. A mere glance at the tabulated statement of the voting, found in this issue of the paper will confirm the thesis that the voting was light.

The General Conference

The voting in these fall conferences has shown that the Negro vote in the Columbus General Conference represented a very definite cross-section of the sentiment of these 13 conferences. For if the masses of our readers need to be informed, certainly those who were in Columbus on the 5th day of May need only to be reminded that the bulk of the Negro delegation voted against the Plan of Union. And so, these 13 conferences, counting the aggregate conference vote, have voted three conferences for and 10 against the plan.

The fall conference in the Atlanta area, the Atlanta, South Carolina and Savannah, will want it known that they were the only Negro conferences in the entire fall list to approve the plan. Indeed, out of the 301 votes in both orders, cast in these conferences, only 51 were against the plan and 40 of these were in the ministerial order in the South Carolina conference. And so the aggregate vote, in the two orders, is 572 for the plan and 702 against the plan.

Methodist Merger Seems Certain, Says Dr. Brooks

All these conferences have voted thus, having almost definite assurance that these three branches of our Methodism will soon bring their separate trails to converge upon a single highway. For we believe, and indeed devoutly trust, that this effort will make the three Methodisms into one, rather than make of the three six. The Methodist Protestant Church has already approved the plan, by the vote of both General and Annual Conferences. The Methodist-Episcopal Church has piled up such a favorable vote as to make victory, in that church, quite certain. The Methodist Church South has, in every published statement, given evidence that it will enthusiastically approve the plan. That the Methodist Episcopal Church South has made great progress in their approach toward the goal of Christian brotherhood is seen in their apparent willingness to share honors equally with the Negroes of the Methodist Episcopal Church—to have bishops, general officers and organization setups every whit alike, so far as we are able to discern.

The Forward Look

The issuance of Methodist Union will bring with it both gains and losses for the Negro. In the opportunity for leadership in all the phases of his religious activities, which one can only learn by doing, certainly definite gains. In the release of many of his opportunities for contacts with those who, by reason of their long experience in matters of leadership have become technicians certainly definite losses.

The thirteen Negro conferences, no less loyal than the best of the rest face the future with a confidence born of faith in God and in their leadership—the fruitage of these years in the Methodist-Episcopal Church.

The issuance of Methodist Union will, without any doubt whatsoever, result in a greatly increased unanimity of opinion in the growing leadership of the Negro group. Leaders in the Negro Jurisdiction will be group-minded. Leadership will be conditioned more definietly upon group confidence. We would do well to get ready, now, to meet the demands which will certainly follow upon church union.

There will be no losses in church membership in these thirteen conferences as a result of union. We invisage rather definite gains in membership, such as would most naturally come as a result of indigenous leadership. There is no such resentment to church union as will drive anybody from the church. Speaking for these thirteen conferences it is safe to say that they look forward to the changes which must ensue in the full confidence that they will be able to comfortably adjust themselves to such an equitable adjustment as the Plan of Union proposes. They feel that when they are able to strike life's balance-sheet, when they are able to reckon all the losses they have sustained and the gains they have accumulated that they will be making progress toward the time when their faces will wear a cheerier smile and their souls will be singing a sweeter song. The Negroes of the Methodist-Episcopal Church are invested with a definite hope. Their wtachword is "Nil Desperandum."

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Close to my breast; its splendor, soon or late,
Will pierce the gloom: I shall emerge one day,
You understand me? I have said enough."

Cooper becoming the first Albany minister to be named a bishop of his church.

Negro Minister Urged As Bishop

ALBANY, Ga., Jan. 25—Members of Bethel C. M. E. church, one of the leading Negro religious organizations of Albany, believe their pastor, Rev. Allen R. Cooper, ought to be a bishop of the church and have instituted direct methods to see that he is elevated to the bishopric at the general conference of their church in 1930.

Under the leadership of J. H. Martin, one of the leaders of Bethel, a call has been issued for a meeting at the church Monday, Feb. 1, to organize and "Allen R. Cooper for Bishop Club." Many leaders of the race in Albany have been given assignments in the movement which its sponsors believe will result in

The History of the Colored Membership of the Methodist Churches

By JOHN T. ELLISON

Soon after the Methodist Societies were organized in America, Negroes became members. When the Methodist Episcopal Church was organized in 1784, it had Negro members, and this membership increased. Bishop Asbury's servant, "Black Harry," Richard Allen and Henry Evans were all able and eloquent preachers. In 1809 William Capers of the South Carolina Conference, became very much interested in the well being and the salvation of the Negroes. For 45 years he was active in this missionary work, devoting all the time he could possibly spare from his other ministerial duties. While presiding elder of the Charleston District he became the first Superintendent of Negro missions. He was made Missionary Secretary and placed in charge of this work. Other Methodist preachers joined in this missionary work, and Negroes by the thousands became members of the Church, worshipping and communing in the same Churches as the white members.

When the Methodist Protestant Church was organized in 1830, it had Negro members. When the Methodist Episcopal Church divided in 1844 there were Negro members in each division. In 1846 the Methodist Episcopal Church, South, had 125,000 negro members. In 1860 there were 207,000. During and after the Civil War the two African Methodist Churches, and the Methodist Episcopal Church were very active in the South. The result was that only 78,742 Negro members remained in our Church. The General Conference of 1866 authorized our Bishops to form presiding elder's Districts, to appoint colored presiding elders, and to organize Annual Conferences of colored preachers. The colored membership increased and at their request the General Conference of 1870 formed these Annual Conferences into the Colored Methodist Episcopal Church. Two Bishops were elected by its Conference and ordained by our Bishops.

The Methodist Protestant and the Methodist Episcopal Churches retained their colored members. Separate Annual Conferences were organized, with colored preachers and presiding elders, and finally two colored Bishops were elected to preside over the colored Annual Conferences of the Methodist Episcopal Church. The General Conference of the Methodist Episcopal Church of 1916 endorsed the plan of Unification of the Committee on Federation of 1911 as "feasible and desirable." The General Conference of our Church of 1914 declared the plan "feasible and desirable" and recommended that the colored membership of the uniting Churches be formed into an independent organization holding close fraternal relations with the reorganized Church.

In 1920 the Commissions on Unification agreed upon a plan which contained the three basal principles recommended by the Committee on Federation and insisted on by our Church. This report was defeated by the General Conference of the Methodist Episcopal Church of 1920. New Commissions were appointed by the two Churches, and they finally agreed upon a plan of Unification, which did not contain Jurisdictional Conferences. This plan was adopted by the General and Annual Conferences of the Methodist Episcopal Church and by the Special General Conference of our Church, but was decisively defeated in our Annual Conferences. New Commissions appointed in 1932 and 1934 agreed upon the present plan of Unification, which creates Five Jurisdictional Conferences for white and one for colored members. Thus while curing the greatest defect of the plan of 1924, it also cures other serious defects of that plan.—John T. Ellison, Centreville, Alabama.

Dr. L. H. King Invokes Aid Of NAACP In Preventing M. E. Unification

Dr. L. H. King, pastor of St. Mark's Methodist Episcopal church, New York City, and for the past thirty years a leading pastor and general officer in the Methodist Episcopal Church, has addressed to the NAACP a communication requesting that organization to take legal steps to restrain, through the courts, that denomination from executing the proposed Plan of Unification adopted by the Methodist General Conference at Columbus, Ohio last May and handed down to the several annual Conferences throughout the country for ratification.

This action by Dr. King involves issues of the utmost importance for the Christian Church in America. The Methodist Episcopal Church is the second largest Protestant denomination in the country and its pronouncements and attitude have much to do with influencing the religious and social policies of the nation. Because of this fact, its action of the problems of race adjustment is momentous.

Its new Plan of union of Methodist bodies contemplates reorganization of the Church into six jurisdictional divisions. Five of these jurisdictions are geographically set up. The sixth, under the Plan, is to be purely Negro or racial. To this arrangement, Dr. King objects on the ground that "fundamentally it would restrict the Negro's freedom of membership in the denomination on the basis of color qualification. At present, membership at large in the Church is the privilege of the Negro and this privilege is regulated by his individual discretion and choice. The proposed Plan legislates him into membership in a single distinct jurisdiction—that, a colored one, thus precluding the possibly of free choice except in a given racial area within the Church.

"He thus loses freedom of general membership privilege as against the inconsequential gains of 'self expression' and 'leadership development.' Indeed, a few leaders will gain place, preferment, and prestige while the masses of Negro members by the tens of thousands will lose forever their privilege of freedom of membership in the general Church which, for one hundred and fifty years hitherto has never legislated to restrict its membership privilege on the basis of color or race.

"In the United Church as proposed, the Negro will have membership in the General Conference but a Negro is limited membership to the local Church which, by the Plan, is forced into a jurisdictional unit hedged about with color barriers. It is a specious rejoinder, made by the advocates of the Plan, that the Negro 'dislikes to be associated with a group of his own kind'. The point at issue is totally different. It is the fact that he should be legislated into any position based solely on color or other prejudicial and restrictive circumstance which precludes his ability to freely choose for himself the locus of his membership.

"This procedure," declares Dr. King, " is morally wrong and betrays that lack of sincerity and moral earnestness for righteous adjustment of human relations which today accounts for the social impotence of the organized Church. Is it to be wondered at that the masses of white and Negro Youth are developing an aversion to the Church as a social institution; that the organized Church has but little if any commanding influence among the youth; that thousands of Negro Methodist Youths find it difficut to maintain loyalty toward their denomination.

"For one hundred twenty-five years, my immediate forbears and I," continues Dr. King, "have held continuous membership in the Methodist Episcopal Church on the basis of non-discrimination in the Church's legislation. It would do violence to my sense of justice and self-respect did I not vigorously protest having that membership delimited now by this same church at the behest of an exaggerated and virulent color and race prejudice in the name of 'Church union'.

"Besides being morally wrong and calculated to disturb and disrupt, rather than integrate the Negro, the Plan is in contravention of the spirit, genius, and trend of our National institution. Laws and practices of the Federal Government, of the more advanced individual commonwealths, of labor groups, political and other social groups, are abandoning the policies of racial prejudice and segregation." Dr. King thinks that the Methodist Episcopal Church "should not propose for adoption of social pattern of group adjustment which would reverse this democratic trend, and apotheosize a prejudice whose outcome is division rather than union; while civic and political groups are earnestly striving to unite in cooperative endeavor the numerous social groups of our diverse population."

METHODIST UNION VIRTUALLY CERTAIN

Approval by Louisiana Conference Declared 'Clinch' for Reunion

CHICAGO, Nov. 27.—(AP)—Merger of three branches of Methodism into the largest Protestant denomination in the United States was virtually assured today.

Methodism united under the name of "the Methodist church" will create an organization of 8,000,000 members with a constituency of 25,000,000 and church property of $1,000,000,000. The groups which split over the slavery question more than 100 years ago were the Methodist Episcopal church, the Methodist Episcopal Church, South, and the Methodist Protestant church.

Louisiana Approves.

The action of the Louisiana conference of the Methodist Church, South, in approving the reunion plan, 215 to 10, virtually clinched the reunion plan.

The 95 conferences in the northern branch of the church and 17 of the 24 in the Methodist Protestant groups already approved the merger by substantial majorities of both lay and cleric members. The Church South announced 41 of the 43 conferences voted 7,557 for the plan and 1,247 against. Only the Cuban and Chinese groups have yet to vote.

The next step toward reunion is final approval by the Southern Church general conference which meets next May in Birmingham, Alabama.

M. E.

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Jackson, Miss., News
November 3, 1937

ARE THE METHODISTS BEING TRICKED?

EDITORIAL IN "THE CHRISTIAN CENTURY," OCT. 27, 1937 ISSUE

The plan to unify three of the larger branches of American Methodism moves swiftly toward consummation. In the Methodist Protestant Church the plan has already secured enough votes in the annual conferences to constitute that denomination's ratification. In the Methodist Episcopal Church the voting has been overwhelmingly favorable, and while we do not know whether the necessary majority has actually been reached there is no longer any question about the outcome. In the Methodist Episcopal Church, South, the annual conferences are taking the bit in their teeth and voting approval in advance of next year's meeting of the General Conference. Indeed, it now looks as though the Southern General Conference, meeting at Birmingham next May, might be able, by a ratifying vote, to bring the whole plan of unon into operation a year earlier than had been expected.

A minor note of discord has been injected into this paean of harmony by the action of the Eastern annual conference of the Methodist Protestant Church in reaffirming its previous vote against union and announcing its intention of staying out of the united church. This conference represents about 75 of the strongest churches of its denomination in an area based on Philadelphia. Its action, according to press reports, grows out of its refusal to hold fellowship in a church as theologically and socially liberal as it believes the united church will be. If this particular group would require a fundamentalist position as the basis of living together in the new church, it is just as well that it should stay out. Such a conspicuous experiment in church union deserves to be spared any Machenesque stresses and strains—at least for a while.

But the recent action of Bishop James Cannon, Jr., in raising an issue as to the good faith of the northern Methodist conference in voting for the plan of unification, is a far more serious matter. Bishop Cannon charges that certain conferences of the northern church are attaching explanatory resolutions to their votes which indicate an intention of attempting to change the form of the new church as soon as its first General Conference meets, and that it is part of the understanding in the light of which southern conferences are voting for the plan that no such changes shall be made. In short, the southern bishop virtually charges that a species of sharp dealing has characterized the voting up to this juncture.

It is the question as to the disposal of the Negro in the united church which lies behind Bishop Cannon's sensational warning. As our readers know, the plan for union provides for the division of the church in the United States into six jurisdictional conferences. Five of these are given geographical boundaries; the sixth is composed of the Negro annual conferences of the present Methodist Episcopal Church, except in New England and in twelve states of the West, where scattered Negro churches will be incorporated in largely white conferences. "It is a well-known fact," says Bishop Cannon, "that the provision in the plan as to a central Negro jurisdictional conference was adopted after a full discussion in the commission and in the northern General Conference, and that its purpose and effect were clearly understood." The bishop is, of course, quite right in making that claim; the "purpose and effect" being to segregate the Negro churches in that part of the nation where Negro population is most dense.

This proposal for a separate Negro jurisdictional conference has naturally appeared in a favorable light to most of the members of the Southern Methodist Church. In fact, it may be said to have succeeded in removing the traditionally baffling race question from the southern church's weighing of the current plan of union. Thus, a very long editorial in the "Christian Advocate" of Nashville last month, which discussed "Objections Raised Against Methodist Union," never so much as referred to the disposition of Negro churches. But in the northern church the provision for a segregated Negro jurisdictional conference has by no means been so well received. Many of the strongest conferences in the northern church have accompanied their votes favoring the plan of union with expressions of their unhappiness over this feature of the union and of their expectation that, after the union has been effected, this feature shall be speedily changed

Bishop Cannon quotes one such resolution, adopted by the Wyoming Conference. (This conference occupies a large part of northern Pennsylvania and central New York.) In voting for union this body adopted a supplementary resolution declaring that "we are not satisfied with this part (the provision for a Negro jurisdictional conference) of the plan, and desire our Negro brethren to know our attitude, but, believing that the next General Conference will take steps to modify the plan at this point, we cast our vote with this qualifying statement, and in the hope that a way will be provided that will be thoroughly acceptable to our Negro brethren and to those of us who join with them in this conviction." The bishop names the New York East, Southern California, New Jersey and Troy conferences as other bodies in the northern church which have adopted similar resolutions. He might have added several more.

Bishop Cannon takes the adoption of such resolutions as a species of double dealing, and brands the northern conferences which have taken such action as modern counterparts of Bunyan's Mr. Facing-Both-Ways. There is involved here, he insists, a breach of faith. But who, it may be asked, is guilty of this breach?

One thing may be said at once about this confused and dangerous situation: There is no written agreement between the parties to the proposed union which provides for the permanence of the Negro jurisdictional conference. So far as written documents are concerned, the northern leaders who have been assuring their disturbed followers that this is only a statutory provision which can be changed by majority vote in any General Conference, seem to be in a legally impregnable position. Bishop Cannon admits as much when, in an article which recently appeared in "Zion's Herald," he says that unless the scheme of union is regarded as the constitution of the new church, "the provisions in the plan concerning the boundaries and composition of jurisdictional conferences are apparently statutory provisions, and can be changed by the General Conference by majority vote." And the bishop has proved himself too good a lawyer for it to be likely that he believes in the legally binding nature of an unwritten, unrecorded, unwitnessed and unannounced "understanding."

Nevertheless, this matter transcends any legal quibbling as to what is or what is not nominated in the written bond. On the other hand, it is to say that it has been this very assurance of the possibly transitory nature of the conscious on the color issue—and this is the way in which their consciences have been satisfied.

It is a healthy thing for the Methodists, Bishop Cannon should have brought this matter out into the daylight without further delay. There is now every reason to believe that, in piling up the votes for the promise that Methodist Union, somebody is being fooled. Apparently ministers and laymen are being taken in both north and south of the Mason and Dixon line. After the process of unification has been completed, it would appear, Methodists both north and south are going to wake up in a situation

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A minor note of discord has been injected into this paean of harmony by the action of the Eastern annual conference of the Methodist Protestant Church in reaffirming its previous vote against union and announcing its intention of staying out of the united church. This conference represents about 75 of the strongest churches of its denomination in an area based on Philadelphia. Its action, according to press reports, grows out of its refusal to hold fellowship in a church which theologically and socially liberal as it believes the united church will be. If this particular group would require a fundamentalist position as the basis of affirming its previous vote against union and announcing its intention of staying out of the united church. This conference represents about 75 of the strongest churches of its denomination in an area based on Philadelphia. Its action, according to press reports, grows out of its refusal to hold fellowship in a church which theologically and socially liberal as it believes the united church will be. If this particular group would require a fundamentalist position as the basis of living together in the new church, it is just as well that it should stay out. Such a union. Thus, a very long editorial in the provision which can be changed by major- spicuous experiment in church union de- serves to be spared any Machenesque stresses and strains—at least for a while.

But the recent action of Bishop James Cannon, Jr., in raising an issue as to the good faith of the northern Methodist conference in voting for the plan of unification, is a far more serious matter. Bishop Cannon charges that certain conferences of the northern church have accompanied their votes favorable, but, believing that the next General Conference will take steps to modify the plan at this point, we cast our vote with this qualifying statement, and in the hope that a way will be provided that will be thoroughly acceptable to our Negro brethren and to those of us who join with them in this conviction." The bishop names the New York East, Southern California, New Jersey and Troy conferences as other bodies in the northern church which have adopted similar resolutions. He might have added several more.

Bishop Cannon takes the adoption of such resolutions as a species of double dealing, and brands the northern conferences which have taken such action as modern counterparts of Bunyan's Mr. Facing-Both-Ways. There is involved here, he insists, a breach of faith. But who, it may be asked, is guilty of this breach?

One thing may be said at once about this confused and dangerous situation: There is no written agreement between the parties to the proposed union which provides for the permanence of the Negro jurisdictional conference. So far as written documents are concerned, the northern leaders who have been assuring their disturbed followers that this is only a statutory provision which can be changed by majority vote in any General Conference, seem to be in a legally impregnable position. So Bishop Cannon admits as much when, in an article which recently appeared in "Zion's Herald," he says that unless the scheme of union is regarded as the constitution of the new church, "the provisions in the plan concerning the boundaries and composition of jurisdictional conferences are apparently statutory provisions, and can be changed by the General Conference by majority vote." And the bishop has proved himself too good a lawyer for it to be likely that he believes in the legally binding nature of an unwritten, unrecorded, unwitnessed and unannounced "understanding."

Nevertheless, this matter transcends any legal quibbling as to what is or what is not nominated in the written bond. Bishop Cannon insists that, so far as the Southern Church is concerned, there is a general belief that the provision for a separate Negro jurisdictional Conference is to be permanent; that there is an understanding, unwritten but ethically binding to that effect with the Northern Church. If the case is otherwise, the bishop asserts, he will drop his advocacy of union and fight the final ratificaton of the plan in next year's General Conference. In this he evidently believes that he expresses the mind of most of the members of the Southern Church.

On the other hand, it is not too much to say that it has been this very assurance as to the possibly transitory nature of the Negro jurisdictional conference which has placated most of the Negroes in the Northern Church who have been induced to accept the unification plan, and has stilled the protests in many of the white conferences. Over and over, in conferences where members seemed on the point of voting the plan down, the promise that the policy of racial segregation might be done away with at the new church's first General Conference, or at any succeeding conference, has swung the vote toward union. The truth has been that hundreds of ministers in the North have wanted to vote for union if they could satisfy their consciences on the color issue—and this is the way in which their consciences have been satisfied.

It is a healthy thing for the Methodists and for all American Christianity, that Bishop Cannon should have brought this matter out into the daylight without further delay. There is now every reason to believe that, in piling up the votes for Methodist Union, somebody is being fooled. Apparently ministers and laymen are being taken in both north and south of the Mason and Dixon line. After the process of unification has been completed, it would appear, Methodists both north and south are going to wake up in a situation

into which they will claim that they have been led by trickery. If the northern Methodists then introduce a motion in the General Conference of the United Church doing away with the separate Negro jurisdictional conference, Bishop Cannon declares that the Southerners will believe their confidence has been abused. If the Northerners are told that they cannot introduce such a motion, then they will hold that their confidence has been abused.

Viewed either from the standpoint of the church's claim to ethical leadership, or from that of the likelihood of future harmony within a united Methodism, the issue which Bishop Cannon has raised is a serious one. Even to achieve apparently great immediate aims, no Christian body can afford to lay itself open to suspicion of sharp practice. The Methodists should clear this situation up immediately. The commission which drew up the plan of union should meet and give to the three constituent bodies an unequivocal statement as to the status of this matter. Any possibility of a later appeal to vague, unformulated, unknown "understandings" should be ended at once. In nothing more than the effort to bring to pass an advance of the Kingdom of God it is essential that a Christian's yea shall be yea and his nay nay.

Everybody should know that it is too late now for "the Commission" to act. "If the Methodists have been tricked," only the General Conference of the M. E. Church, South, can now save all Methodism from a generation of bickering.
(Adv.) JNO. A. MANGET.

Bishop Cannon Raises Race Issue As Bar To M.E. Merger

CHICAGO — (ANP)— Bishop James Cannon, Jr., of the Methodist Episcopal Church, South, has raised the race question so pertinently that its answer may decide whether the three-way unification plan of his church, the Methodist Episcopal church and the Methodist Protestant church will be ratified by all or fizzle out.

An editorial discussion of this question under the heading, "Are the Methodists Being Tricked?" appeared in the October 27 isssue of the Christian Century and has since been reprinted in many Southern daily papers as an advertisement.

According to Bishop Cannon, certain of the Northern conferences are attaching explanatory resolutions to their votes for merging which indicate they will attempt to change the form of the new church as soon as its first general conference is held. The Southern Methodists, meanwhile, are agreeing to the merger only if it is carried out in its present announced plan. He charges the Northerners are planning to double-cross Southerners on the question of a segregated Negro conference.

According to the unionization plan, the new church would be divided into six jurisdictional conferences. Five of these are given geographical boundaries and the sixth is composed of a separate Negro nationwide conference except in New England and 12 western states where scattered colored churches will be incorporated with whites.

Many Negro leaders, however, have fought this on the ground it is racial segregation and they have joined in their plea by liberal Northern whites. Many of the strongest conferences in the Northern church have accompanied their votes for the merger with expressions of opposition over this segregation and of their expectation that, after the union has been affected, this feature will be speedily changed. Only by the addition of such resolutions have many white ministers voted for the merger.

Southern Methodist on the other hand, support the union only i Negroes are jim crowed. If there i any idea that the Negro featur will be changed, many unificatio supporters will change their pres

ent attitude, Bishop Cannon declared They have taken the plan for the merger in good faith and expect Northerners to do likewise The Dixie prelate has also pointed out the fact that the provisio for a Negro conference has no been placed in writing and is therefore merely an 'understanding.' It would be easy, therefore, for the segregated conference to be dropped by action of the first general conference of the new church.

It is a healthy thing for the Methodists, and for all American Christianity, that Bishop Cannon should have brought this matter out into the daylight without further delay, said the Christian Century. "There is now every reason to believe that, in piling up the votes for Methodist Union, somebody is being fooled. Apparently ministers and laymen are being taken in both north and south of the Mason and Dixon line. After the process of unification has been completed, it would appear, Methodists both north and south are going to wake up in a situation into which they will claim that they have been led by trickery. If the northern Methodists then introduce a motion in the General Conference of the United Church doing away with the separate Negro jurisdictional conference, Bishop Cannon declares that the Southerners will believe their confidence has been abused. If the Northerners are told that they cannot introduce such a motion, then they will hold that their confidence has been abused.

"Viewed either from the standpoint of the church's claim to ethical leadership, or from that of the likelihood of future harmony within a united Methodism, the issue which Bishop Cannon has raised is a serious one. Even to achieve apparently great immediate aims, no Christian body can afford to lay itself open to suspicion of sharp practice. The Methodists should clear this situation up immediately .The commission which drew up the plan of union should meet and give to the three constituent bodies an unequivocal statement as to the status of this matter. Any possibility of a later appeal to vague, unformulated, unknown, understandings' should be ended at once. In nothing more than the effort to bring to pass an

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Church-1937

M.E.

Martin Hyman

BISHOP DAVID HENRY SIMS AT FOUNDER ALLEN'S TOMB

"I never kill a man but when one commits suicide I bury him."

African Anniversary

In Philadelphia in 1787, St. George's Methodist Episcopal Church—standing today as the oldest church of the denomination in the U. S.—requested its handful of Negro members to segregate themselves at worship. Led by a prosperous teamster named Richard Allen and his friend Absalom Jones, the Negroes indignantly left the congregation, forthwith founded a benevolent organization called the Free African Society. From this group, first which U. S. Negroes formed to aid themselves socially and economically, stem all U. S. Methodist and Episcopal Negro churches. The majority of the Free Africans voted in 1791 to build an Episcopal church, and they soon affiliated it with the white, national church body. But Teamster Allen felt that Methodism was better for Negroes. He bought a blacksmith shop, began holding services, accumulated enough followers so that in 1799 he was ordained by Bishop Francis Asbury, pioneer U. S. Methodist. In 1816 the congregation of Negro Allen's Mother Bethel Church elected him the first U. S. Negro bishop.

At Mother Bethel Church the first weekday, Sunday and night schools for Negroes were opened. Bishop Allen founded the first U. S. Negro publishing house, whence was issued in 1852 the *Christian Recorder*, oldest continuous Negro periodical. In 1830 U. S. Negroes met at Mother Bethel Church in their first national convention. By the time Bishop Allen died in 1831, he was worth $30,000 and his devoted followers buried him in the churchyard. Later, his tomb was incorporated in the basement of a new church, making it a shrine near which today is a Memorial Museum containing such relics as his "mourner's bench" and his wife Sarah's reputed corset. Last week in the dining hall adjoining these holy spots, Negroes sang hymns, ate ice cream & cake at a "Grand Educational and Sesquicentennial Concert and Social." The African Methodist Episcopal Church was celebrating the 150th anniversary of its existence, which it dates from the time that Richard Allen left the white Methodist Church.

Most Negroes are Baptist, 3,500,000 belonging to the National Baptist Convention. The African M. E. Zion Church has 500,000 members, the Colored M. E. Church, founded with the aid of white Southern Methodists, numbers 300,000. Some 210,000 Negroes belong to black congregations of Northern Methodist jurisdiction, will be grouped in a jurisdiction of their own (against the will of many Negroes) if the proposed merger of Southern and Northern Methodists goes through (TIME, Aug. 26, 1935, *et seq.*). The church which Philadelphia's Bishop Allen founded claims 1,000,000 members in the U. S., West Indies and Africa. Governed by no central authority, it has 15 bishops and a clergy of 8,000. Host to last week's sequicentennial was Bishop David Henry Sims, 47, a broad-shouldered six-footer who, from Philadelphia, supervises 700 churches in the East and one in Bermuda.

For four years bishop of South Africa, Bishop Sims returned to the U. S. in 1936 to become Bishop of Alabama and assistant to Bishop William H. Heard. Last month, death came to 87-year-old Bishop Heard soon after he returned from Scotland where, during deliberations of the World Conference on Faith & Order, he was barred from an Edinburgh hotel, commiserated with by the Archbishop of York and Sir John Simon (TIME, Aug. 16). Bishop Sims earns $6,800 a year, rules his flocks with liberality, as contrasted with most African Methodist bishops, who generally disapprove of dancing and fun-making. But he is a disciplinarian, was quick last week to suspend the presiding elder of his Philadelphia district when he learned that that black Methodist had brawled with another clergyman, shouting "I'm the fighting cock of the Main Line, and everybody knows it." Said Bishop Sims in dealing with the offender: "I never kill a man but when one commits suicide I bury him."

Dannelly Sees Growing Drift To Unification

Says Plan Now Before Church Eliminates Negro Issue

Dr. Clarence M. Dannelly, educator and prominent local lay leader of the Methodist Church, said yesterday that to date 11 annual conferences of Southern Methodism had voted on unification with the Northern Church and the Methodist Protestant group, the plan having been ratified by an overwhelming majority of the delegates. He said the official vote in those 11 conferences, including some mission fields, was 1,538 for the plan of union to 236 against.

Unification having already been approved by the other two churches, its consummation depends on the vote now being cast in the Southern Church, Dr. Dannelly explained. He said the Baltimore and Holston Conferences, which closed their annual meetins a few days ago, voted substantial majorities for unification. The former gave 218 votes for the plan to 99 against it, and the Holston Conference, comprised of east Tennessee, southwest Virginia, west North Carolina, and northwest Georgia, was reported to have voted 238 to 19.

The action of the Baltimore Conference is particularly significant, in the opinion of those who favor Methodist union, as it is the home of Bishop Collins Denny, superannuated, who is leading the fight against the plan. Dr. Dannelly said it was in that conference that Bishop Denny made his strongest effort to defeat the measure. In contrast to Bishop Denny's opposition, Dr. Dannelly said all the active bishops of Southern Methodism favored the present plan of union.

"Mind Made Up"

Bishop Sam R. Hay, presiding bishop of the Alabama Conference, who was in Montgomery last week, was said to have predicted a triumph for unification, stating that a decision would be made before the vote of the Alabama conference is taken in November. The bishop was quoted as saying, "the man who tries to stop Methodist union is just about as likely to succeed as a man who takes a straw and tries to stop a cyclone—the mind of the church is mode up."

Bishop Hay was also quoted by Dr. Dannelly as saying that practically all the leading opponents of the plan of union before Methodist Churches in 1925 were "supporting the new proposal, because it is a Southern Methodist plan, its main features embodying the principles for which we have always contended, and therefore, in my judgment, Southern Methodists should be strong supporters of their own plan."

Dr. Dannelly, who is a delegate from the First Methodist Church of this city to the annual session of the Alabama Conference, to be held at Mariana, Fla., next month, has just prepared a statement on the unification of American Methodism, copies of which have been sent to ministers and laymen of the conference. In his statement, he points out that the present plan puts the negroes into a separate and distinct juricdiction. "The negroes," said Dr. Dannelly, "will elect their own bishops, have their own jurisdictional boards, and operate their own church machinery."

Other fears expressed about the negro include his membership in the local white churches, the statement pointed out. "The separate negro jurisdiction takes care of such matters, and transfers of membership from one jurisdiction to another do not include the negro; his jurisdiction is on racial and not geographical lines. Social customs and state laws in the Southern States cover this provision adequately, as well as that very far-fetched idea that under this plan negroes could be admitted to Methodist schools and college in the South. It seems to me that the fears about the negro are groundless, altogether," the statement added

NEW DENOMINATION U.A.M.E., INCORPORATED

WILMINGTON, Del.—Although a suit is pending in the local chancery co rt for possession of the mother church, a charter was issued on Friday by the secretary of State for the establishment of a new religious organization, the Reformed Union American Methodist Episcopal Church.

The organization has seventeen churches with approximately 3,000 members in Delaware, New Jersey, Pennsylvania, and New York.

The Mother Reformed Union AME Church in Wilmington, the first unit of the new denomination, is the object of the pending suit.

The denomination consists of a group which broke away from the Union AME Church following the general conference of 1934 at the mother church, Twelfth and French Streets. Bishop Daniel B. Ennis of 1033 Poplar Street, pastor of the church, [illegible] of the new organization.

Suit Lags Two Years

The Reformed AME Church, following the split, filed suit to retain possession of the mother church. The suit has been pending for two years and may be settled during the present term, it was learned.

The incorporators of the new denomination are: Bishop Ennis, Bishop Edward S. Rice of West Chester, and the Rev. Frank T. Henderson, superintendent of New York and New Jersey districts, 29 W. Fifth Street, New Castle, Del.

Hopes to Spread

The purpose of the denomination as outlined in the charter is "to diffuse the gospel of Jesus Christ throughout the world through churches. To aid in the civic, cultural and physical uplift of its members and residents in surrounding communities."

Bishop Ennis stated that the new organization has a ten-year plan of enlargement with the hope of spreading into the South. Plans for youth groups, forums, and general religious work have been drafted, he asserted.

Northern Methodists Accept Unification

FORT WAYNE, Ind.—The unification of three Methodist denominatons having approximately eight million members was two-thirds completed last week. Only final approval of the Methodist Episcopal Church, South, remained after bishops of the Methodist Episcopal Church, North, accepted the merger plan officially. The Methodist Protestant Church already had voted for unification.

The Southern officials said general conference aproval was

Plan Opposed By Negroes

The plan of unification has been fought bitterly by a group of Negro clergymen, led by the Rev. Lorenzo H. King, pastor of St. Mark's M.E. Church of New York, because it will create a separate conference for Negro churches of the denomination. Dr. King characterized this as unnecessary segregation.

Kelly Miller Says Union Of Methodism Jim-Crows Over Million Negroes

By KELLEY MILLER
(Dean, Howard University)

The three white branches of the Methodist Episcopal Church are just about completing plans of reunion and consolidation leaving a million or more Negro Methodists outside of the nobling bond of Nordic fellowship. This represents the dominant will and purpose of white Methodists, heedless of the plaint of their black brethren.

The Negro contingent of the northern branch of the Methodist church is jim-crowed into a separate jurisdiction with obstensible ecclesiastical autonomy, which is so hedged about and intimidated by white overlordship that it cannot effectively function. The Negro would be neither a part of the strength of Methodism nor apart from it. It could neither borrow the wings of the general church nor fly on its own wings. The consolidation to the Negro can only be a humiliating handicap. The humiliation and belittlement of the Negro jurisdiction will be brought into clear light by juxtaposition with the more numerous and pretentions white general conferences who would hold them in despite.

This union was forced against the protest of the Negro conferences who resented such ruthless unchristian treatment. Congregation by affinity, racial or otherwise, is but a normal process of human association, and was gradually adjusting itself within the framework of Methodism without doing violence to just racial sensibility or to the principle of spiritual kinship and human brotherhood. But segregation by compulsion, as exemplified by the plan of re-organization, is entirely out of harmony with the democratic spirit and the Christian ideal. Sundry outstanding Negro leaders of position and influence in the church may be constrained to give outward adherence to the scheme, but one will have to go far to find any considerable spontaneous or enthusiastic Negro support of consolidation, except insofar as the attitude has been dictated by consideration of prudence and ambition.

Nearly an hundred years ago the church was divided on the issue of human slavery. The northern wing espoused the cause of human freedom and Christian brotherhood and fellowship, while their southern counterpart adhered to the outmoded philosophy of master and slave. The southern Methodists, being the more persistent, have finally persuaded their northern brethren to repent of the "error of their way," and to embrace the reactionary attitude of their erstwhile antagonists. Reduced to the bare skeleton of logical analysis, the simple question involved is whether Christianity can be reconciled with caste or religion with the arrogance of race. The negative response of the northern church, which in 1844 was emphatic, has now become apologetic and equivocal to accommodate a traditional attitude of their southern brethren. The affirmative aggressive attitude of the northern church furnished the chief spiritual dynamic upon which it thrived and grew to greatness during the subsequent ninety years. The church seized upon this morsel as a hungry fish bites at a baited hook.

For the past seventy years the claims of the Negro race have constituted the chief justification of northern methodism in the propagation of extending the lamp of light to men benighted. The development of Negro schools, colleges, and a church membership of 300,000 cannot be duplicated in the history of the church. If you attempt to subtract the achievements in the Negro field from the general accomplishments of the church the minuend will be found to be less than the subtrahend.

The spurious effects of the severence of the southern church furnishes an interesting subject of speculation. Its first effect was to set aside its colored contingent into an independent jurisdiction with such condescending encouragement as their wounded dignity would permit then to accept. Its intense orthodoxy and devotion to the foreign field reminds one of a pious Christian mistress who, under the spell of missionary fervor, sold her slave in order to increase her contribution to the cause of missions.

The exactions of a gross materialistic tendency have chilled the spirit and dampened the evangelical fervor of the age. Organization and efficiency have taken the place of consecration and devotion. The United Methodist Church will doubtless have a larger membership and a more economic financial budget than before. It will probably exhibit more grandiloquent statistics as to social service, but the prospect of spiritual gain is indeed gloomy. What of the wounded sensibilities of the black brethren? Will the United Methodist Church heed the scriptural admonition that it were better to have a millstone tied about one's neck and be cast into the midst of the sea than to cause the least among the brethren to offend?

The effect upon the colored contingent is entirely problematic. The independent Negro Methodist bodies will point to it as an exemplification of race prejudice masquerading under the guise of Christianity. The agrieved remnant who remain under the segregated scheme can no longer point with spiritual pride to the great Methodist Church as the concrete exemplification of the Fatherhood of God and the Brotherhood of Man.

Church-1937

M.E.

Secretary of Sunday School Union Will Continue in Office

4-2-37

Nashville, Tenn.

Highest State Tribunal Rules Against E. A. Selby In Hard Fought Legal Battle Waged Here

The Supreme Court, last tribunal resort in Tennessee, upheld, the claim of Prof. Ira T. Bryant as the rightful Secretary of the A. M. E. Sunday School Union in a decision handed down on Saturday of last week.

The decision disposes of the claim to the office made by Prof. E. A. Selby of Alabama, who was named as Secretary at the 1936 meeting of the General Conference of the African Methodist Episcopal Church held in New York.

Prof. Bryant was elected to the office by the A. M. E. Sunday School Board of Directors which is a Tennessee corporation.

The decision rendered by the state Supreme Court did not come as a surprise to many who had followed the hectic legal battle. In a decision handed down last fall, Chancellor James B. Newman of the Davidson County Chancery Court had upheld Prof. Bryant's claim to the office, contending that he was the rightful occupant because only the Board of Directors of the A. M. E. Union was empowered to elect officers of the Sunday School Union. It was said at that time by many persons versed in the law that Chancellor Newman was being guided by established precedents such as previously had been expounded by the state Supreme Court and that tribunal would be compelled to rule in the Bryant-Selby case as it had in others in which the same principles of law were involved.

The principal question at issue in the lawsuit was whether the Board of Directors or the General Conference has the right to elect officers of the Sunday School Union. Attorneys for Prof. Bryant presented facts to prove that the right belonged to the Board of Directors as a result of the General Conference of the A. M. E. Church having failed to carry out its promise to make changes in the charter of the Sunday School Union which changes would have given the General Conference the right to elect the officers. It was brought out that Prof. Bryant, himself had several times reminded the General Conference that the charter would have to be changed in order to put the right to elect the officers in the hands of the parent body, but this advice had gone unheeded.

The strongest point made by Prof. E. A. Selby and the group behind him was that in 1932 and again in 1936 Prof. Bryant had submitted his candidacy to the General Conference and that body had elected him in 1932 but elected Prof. Selby in 1936. The courts ruled that, even if Prof. Bryant had permitted the General Conference to elect him as secretary that election was a nullity because, until the General Conference obeyed its own law and made the proper change in its charter, it could not proceed to elect officers of the Sunday School Union.

Aside from the strong points of law brought in by the attorneys for Prof. Bryant, they were able to show that Prof. Bryant's handling of the affairs of the Sunday School Union had been excellent; they showed that he took charge of the Union when its assets were $22,000 and had increased them to $250,000. Bryant's lawyers contended that the A. M. E. Sunday School Union is the only solvent branch of the great A. M. E. denomination. They asserted that persons in the denomination were seeking to get charge of the money which the A. M. E. Sunday School Union has accumulated by strict business methods.

Prof. Bryant was elected for a three year term in 1936 at a meeting of the Board of Directors of the Union held in Nashville. This meeting was presided over by Bishop Flipper. His term will not expire until 1939.

The attorneys for Prof. Bryant were Z. Alexander Looby, Judge Albert Williams and S. L. Felts

Negro Methodists Oppose Union Idea

Telegram

ATLANTIC CITY, N. J., April 2 (AP)—The proposal to merge all Methodist churches of the United States into a single denomination of 7,500,000 was rejected 218 to 19 today by Negro Methodist Episcopal churches of New Jersey, Delaware, Maryland and Virginia.

4-3-37

Resentment at what they believed to be "attempted segregation" was given as the reason for rejection of the proposal by the Delaware annual conference." Lay delegates from the Negro churches rejected the proposal 102 to 1, and their ministers vetoed it 116 to 18.

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Ministers opposed the plan on the grounds that it provided separate conferences for Negro members in certain parts of the United States. It was learned that a constitutional majority of the conferences of the Northern Methodist Church has voted approval of this plan, and the action by this conference does not change the general result.

The Washington M. E. Conference, which has been in session here since Tuesday morning, is composed of churches in Maryland, Washington, Pennsylvania, West Virginia and Virginia. More than 500 delegates are in attendance, and the climax will be reached Sunday afternoon, when Bishop Edwin Hughes will deliver his annual sermon at the Mosque. This program, which also will include the A Capella Choir from Virginia State College at Petersburg, will be broadcast over Station WRVA.

MONTGOMERY DISTRICT CONFERENCE AND UNIFICATION

Editor The Advertiser, Montgomery Advertiser

The writer attended the Montgomery Methodist District Conference at Loachapoka last Tuesday. It was a sad, and at the same time a happy occasion. It was sad, because it was the first time the writer had visited his boyhood church in more than fifty years. Of course the visit aroused memories that were sad. However, the action of the Conference in electing almost, if not quite, a solid lay delegation to the Annual Conference Opposed to Unification filled my heart with joy.

5-13-37

It was an inspiring sight to see the Methodists of the Deep South voting their undying allegiance to the Southern Methodist Church, the Church of our fathers. The Northern Church is a great Church, and we wish it well. However, if the Plan of Unification now proposed is ratified, the Southern Church will lose its influence and its identity.

For this reason the Plan is unalterably opposed.

May Methodism as represented by the Montgomery District Conference, live and prosper till time shall be no more.

Montgomery, Ala. J. F. YARBROUGH.

Chattanooga, Tenn., Daily Times
May 5, 1937

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He added that in work along the Mexican border there is a total church membership of 6.515 in 200 congregations and said southern Methodists have thirty-one pastoral charges in the Indian mission with a membership of 3,067.

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Under the woman's missionary council, Mrs. Downs said, these workers serve in thirty-five Wesley houses which are community settlements, and in seven Negro settlements.

Solve Problem

4-24-37

NEW YORK CITY—(ANP)—DIVIDED 92 YEARS AGO

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Rev. Lorenzo H. King, long-time pastor (30 years), St. Mark's M. E. Church, New York City, and Mrs. Clarice Walker, Atlantic City spokesman for the Delaware Conference, stamp the pending out-and-out Jim Crow, denial as out-and-out Jim Crow, denial as out-and-out Jim Crow, denial as

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Plan May Be White Clergy Modified Say Missionary Council Seeks To

clergymen who preferred a presbyterial form of government had withdrawn and formed the Methodist Episcopal Church. This was done with the consent of the parent body and since then the white churches have aided their co-religionists financially and otherwise. In addition, several other Methodist sects, white and colored, have been organized from time to time.

THE MERGER PLAN

The specific plan for union, adopted last year by the M. E. General Conference, calls for the merger of the Methodist Episcopal Church, the Methodist Church, South, and the Methodist Protestant Church. The white leaders of the denomination predict that at the 1938 meeting of the General Conference the measure will be adopted by an overwhelming vote.

The feature of the plan opposed by the colored leaders is the organization of the Central jurisdiction on a racial basis. Except in the Dakotas, New Mexico, and New England, all the annual conferences, colored, are to be gathered in the Centeral jurisdiction. This differs with the proposal as affects the white conferences, which will remain on a distinct territorial basis, within their given jurisdictions.

White clergymen however, say these features of the plan are not a part of the constitution of the church, but purely administrative —that the entire scheme may be modified, if experience shows this to be advisable. A statement issued recently by the Woman's Missionary Council of the M. E. Church, South, declared: "As a temporary expedient, the proposed plan may or may not be advisable, but as making for a permanent division within the Christian church in America, we know that it falls far short of Jesus' ideal for the Kingdom. . . It may be that the Woman's Missionary Council has a function to perform here."

A PROBLEM OF UNIFICATION

Editor The Advertiser:

The inclosed is a copy of an article that appeared in The Daily Monitor, of Conford, New Hampshire, May 5, 1937.

"NEGRO BISHOP FAVORED FOR N. H. SESSION

Local Methodist Pastor Asks Action To Prove Equality Of Man

"BOSTON, May 5.—(AP)—A proposal that a negro bishop preside at the next annual session of the New Hampshire Conference of the Methodist Episcopal Church was published today in Zion's Herald, an independent Methodist weekly."

"L. O. Hartman, editor of the periodical, said the action had the approval of the New Hampshire Conference. It was in protest, he said, against a proposal that the negro Methodists be segregated in a separate jurisdiction in a plan now pending for the unification of three Methodist bodies—The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church."

"The article says the New Hampshire Conference declared its dissatisfaction with part of the unification plan and asked further modification, to promote 'Christian race relations.' The resident bishop will be unable to preside at the next annual session of the Conference, and the Conference, according to Zion's Herald, requested the Board of Bishops to appoint a negro to preside in his place."

"Dr. Hartman said the action was the first of its kind by an annual Conference in the 150-year history of American Methodism.

The New Hampshire Conference is composed of all the Methodist ministers of New Hampshire and a few in Northern Massachusetts, and all are white.

The proposal, which was unanimously accepted, was submitted by Dr. G. Ernest Thomas, pastor of Baker Memorial Church here. Dr. Thomas said he was 'heartily in favor' of the move and that his action was promoted by a desire to protest against the plan of segregation of negro Methodists. The Rev. Richard Kellogg, minister of the First Methodist Church, also voted for the proposal."

If Southern Methodists haven't gumption enough to stay out of such a mess, we will not deserve a church.

J. F. YARBROUGH."

fell on his face. Seconds cam in the ring to lift him up. Whe he came to, he wanted to con tinue. He had the reputation o being the foreigners' best boxer.

Knocked Out 11

Franklin, like Joe Louis—wh won his spurs in Golden Glove fights—has K.O.'d 11 of his las thirteen opponents. Franklin i said to lack boxing science bu packs a lethal wallop.

Al Wardlow, Wilberforce University athletic captain and southpaw middleweight ace, had his Polish opponent, Henry Chmielewski, on the floor in the first round and gave him a terrific lacing.

In the second, Al got in the way of a **wild** right that sent hin to the canvas for a count of 9 He held on until his head cleared then outfought Chmielewski fo the remainder of the bout.

Patterson Loses

The loss of Verne Patterson t Michael Murach, a constantl smiling, steel-chinned Germar brought a salvo of boos tha carried over into the followin bout.

The Chicagoan, considered th best boxer on the American tean and winner of the Barney Ros welterweight trophy for sports manship earlier this year, wo the first round and knocked hi foe down with a jolting right fo no count.

League Against Segregation Fights M. E. Unification Plan

Demands That White Methodists in Dixie War on All Injustices

NEW YORK—Battling to block unification of Northern and Southern branches of the Methodist Church, the National League Against Racial Segregation in the Church of Jesus Christ has issued a manifesto outlining its position.

The League denies that it is

Union, S. C., Times
June 26, 1937

Methodists Discuss Race Question

Columbia, June 26 — (AP) — Methodist ministers of South Carolina pondered suggestions today that understanding, help and cooperation with the negro offered a solution to the race question.

At their annual pastors school here yesterday they heard Dr. N. C. McPherson of Nashville, Tenn., declare that "kidnaping has nearly been eliminated by the federal anti-kidnaping law" and "lynching can be removed by a similar law."

MIXTURE NOT A UNION

Editor The Advertiser:

There recently appeared in the press a statement that a vast majority of the ministry of the Southern Church were for unification.

Another item stated that a vast majority of the laity were opposed to unification. If these items are true it presents a situation packed with dynamite for the Church. Are these statements true? Evidently they are so far as the Alabama Conference is concerned.

One of the leading ministers of the Conference said to the writer the other day that he believed 60 per cent of the ministers of the Conference were for unification. Two ministers of the Conference recently took a census of their congregations to see just how they stood on unification.

One was a large church, a thousand to fifteen hundred members. The other a smaller church, six to eight hundred members. They reported that the vote showed that more than 95 per cent of the membership voted against unification. These two churches are representative, and doubtless reflect the sentiment of the entire Conference.

Such a situation bodes no good for the best interests of Christ's kingdom on the earth. A minister and his church divided on such a momentous question cannot work in such harmony as is necessary for the best interests of the church.

It seems there is a collusion between all but a few Advocates of the Southern Church to suppress such discussion of unification as would bring these facts to light. Bishop Denny writes me that the Alabama Christian Advocate recently refused to publish an article from him. Surely nothing scurrilous or defamatory could come from the pen of one of the most distinguished bishops the church ever produced. They may by such tactics secure a mixture, not a union. With 90 per cent or more of the Southern membership of the church against unification, how can there be a union?

Any organization composed of a mixture, not a union, is doomed to failure. With different officers of the organization pulling in different directions failure is inevitable. If there is union, all officers pulling together, success may be expected.

If unification is ratified the same situation will obtain in the church.

A majority of the ministry pulling one way and the membership in another.

Such a state of affairs will mean chaos and destruction.

Bishop Carlton says let the membership decide the issue.

J. F. YARBROUGH.

Montgomery, Ala.

Church—1937

Moorish Science Temple of America.

MOORISH SCIENCE MEMBERS LOSE BALLOT BATTLE

By S. T. HOLLAND
Staff Correspondent

DETROIT, Sept. 2—Detroit members of the Moorish Science Temple of America, who claim Moslem descent and have added the affixes "Bey" and "El" to their names, again failed in their ballot contention because they refused to register under any other names.

This year's defeat came Thursday under an opinion prepared for City Clerk Richard W. Reading by James R. Walsh, assistant corporation counsel, which declared that the cult members will be barred from voting again this year unless they go into Probate Court and make their new names legal.

The latest feud is an aftermath of a battle in 1926, at which time [illegible] were first refused the right to register as voters under their new names by the corporation counsel's office ruling to the effect that the affixes were titles and could not be used as parts of legal names.

Gross discrimination, however, was charged by F. Nelson Bey, head of the organization in Michigan, in his recent complaint to Gov. Frank Murphy that the voting barrier was placed before his members for religious reasons, after which he presented a new brief on the subject to the city, maintaining the affixes were family names referring to two tribes of the Moorish race, not "titles."

Church – 1937

National Church Ushers Association of America

NATIONAL USHERS ASSOCIATION CLOSES CHICAGO CONVENTION

Defender 8/14/37 Chicago Ill

CHICAGO, Aug. 13—The 18th annual session of the United Ushers Association of America which held its recent convention here was attended by more than 250 delegates representing a dozen states.

The meet opened Sunday morning July 25 at Metropolitan Community church, 4100 South Parkway with the Chicago branch of the Unit Usher League of Illinois acting as host. A great closing program was held the following Saturday, July 31, attended by several thousand.

The annual sermon was delivered Thursday afternoon by Rev. H M. Carrol of South Park ME church with Rev. Collins Lee making the annual address, after which reports from all national officers was given.

President's Address

A masterful piece of oratory by the national president, William H Davis in delivering his annual address, was easily the highlight of the session and was received with thunderous applause.

This address was followed by an introduction of Chicago ministers chief among whom was Rev. J. C Austin of Pilgrim Baptist church who invited the delegates en mass to visit his church after the service where a delightful program of entertainment and refreshments was enjoyed.

In the Intellectual Contest conducted Thursday night at Pilgrim, James Chapman was awarded first prize for dramatic reading over Ezel Davis. First award for composition went to Mrs. Willie Mae Lee who triumphed over Miss Willie M. Berry. The oratorical tilt was won by W. D. Griffin with Dr. O. P. White, runner-up. The program of contests as a whole was very good, but the audience more than enjoyed the heated debate between the two teams of James Chapman and Miss Hereford opposing P. C. Allen and Joseph Branham with the former being declared the victors.

Sharp differences of administration marked Friday's business session at which all committees made their final reports and the election of officers was held. Lengthy harangues over policies of the organization continued well into the evening. Friday night a stage play was presented under the direction of Miss Abby Banks.

Make Appointments

Rev. Joseph Evans, pastor Metropolitan Community church, on Saturday morning installed officers for the ensuing year, after which president Davis made several appointments among which were C. H. Jones as chairman of the speakers bureau and Miss Willie M. Lee as secretary.

The grand session was brought to a close with a sight-seeing tour of the city climaxed with a great picnic and field day program held at 87th street and Western avenue on Saturday.

Washington, D. C., was named as the cite for the 19th annual convention of the National Church Usher Association of America, the date set being the last Wednesday in July, 1938.

Church – 1937

National Convention of Disciples of Christ.

PROF. J. N. IRVING, PRESIDENT OF JARVIS COLLEGE, TO PRESIDE OVER SESSIONS, BEGINNING AUG. 24

Mrs. Preston Taylor of Nashville, Holds Position on Executive Committee, Composed of Denominational Leaders of Both Races

Dayton, Ohio—(Special)—Messengers to the Twentieth National Convention of Disciples of Christ are to gather in this city for the session that is to convene here August 24-29, inclusive. Eider Eli W. Gilbert and the members of Norwood Avenue Christian Church at Norwood Avenue and Sprague Street, will be hosts to the messengers who will be here from practically every state in the Union. The citizens of Dayton are cooperating with the members of the Disciples of Christ Churches to give a royal and hospitable reception.

The work of this denomination is not confined to the United States. They have educational work in Africa, they have a school in Africa, they have several colleges throughout the United States, they are cooperating very closely with the various state organizations in their forward movement in the spread of the gospel.

The Theme for the convention this year will be "Through Loyalty To Victory." On the opening day of the convention August 24th. there will be a welcome delivered by the city officials or their representatives, by other denominational leaders and by some representatives of the local church. The National Convention will have some one to respond.

Mrs. Preston Taylor of Nashville, Tenn., the wife of the late Elder Preston Taylor, who for a number of years, was the national president and who gave largely to missions and education, and was one of the organizers of this national body, has received the distinct honor as being named a member of the joint executive committee, which is made up of white as well as colored members of the race. She is expected in the city on the 22nd, so that their executive session will be held on the 23rd day preceding the opening of the national body.

It is understood here that Mrs. Taylor is continuing the work of her husband in operating the business in Tennessee, and in conducting Greenwood Park, one of the resorts established by Elder Taylor and kept open for the citizens of the Athens of the south.

Church-1937

National Council of Independent Churches.

INDEPENDENT CHURCHES HOLD CONVENTION IN LOS ANGELES

Call 8-20-37

LOS ANGELES.— (ANP)—Hundreds of visitors from all over the country are in the city including many delegates drawn by the National Council of Independent churches for its twelfth biennia session.

Meeting in Los Angeles for the first time it will be in session until August 23. It is being held at the People's Independent Church of Christ.

The Rev. Clayton Russell, youngest minister in the city, is host pastor. Modern and up-to-date in dress and manner he nevertheless secured the staunch support of the older contingent of the congregation from the start.

NATIONAL COMMUNITY CHURCH GROUP CELEBRATES BIENNIAL

LOS ANGELES. — (ANP) — With more than 1,000 delegates and members attending, the National Council of Community and Independent churches closed its present biennial session last Monday at the People's Independent church of Christ. Included in the national body are many pastors and many thousands of church members formerly affiliated with other religious denominations.

Reports from various sections of the country submitted at the convention showed the growth of community churches nationally and the growing interest of young people in the movement. Aim of the national council is to make the church serve present-day needs —economic and social, as well as spiritual.

Heading large delegations and taking prominent parts in the big conclave were Dr. Fred Douglas, of Baltimore; Dr. W. C. Hargrove, Birmingham, Ala., in charge of the Southern delegation, and Dr. Joseph M. Evans, chairman of the big Chicago contingent. The session, in point of attendance and constructive work accomplished, was considered the greatest in the history of the Council.

Woman's Activities Featured

A special program, centering about woman's activities, was a feature of one of the sessions, the principal speakers on that occasion being Mrs. C. A. Bass, editor of the California Eagle, Miss Edna H. Cook, of Chicago; Dr. Eva W. Young, and Mrs. A. C. Bilbrew of Los Angeles. Special sermons were preached during the convention by Dr. John W. Robinson, New York, Rev. Charles W. Stewart, Brooklyn; Rev. O. T. Rand, Washington, D. C., and others.

The Council, for the first time approved a proposed hand-book for Community churches, ordered it printed for distribution among the member churches. The next biennial session will be held in August, 1939, at Brooklyn, with the Rev. C. L. Stewart as host pastor.

The Rev. Joseph A. Winters of Chicago was re-elected president. Other officers elected were Rev. H. H. Waters, Baltimore, first vice president; Rev. Clayton D. Russell, Los Angeles, second vice president; Miss Magnolia Butts Chicago, secretary; and Rev. Joseph M. Evans, Chicago, treasurer. More than $1,000 was reported raised during the session

C. of C. Churches Hold Biennial Meet

9-18-37

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Church – 1937

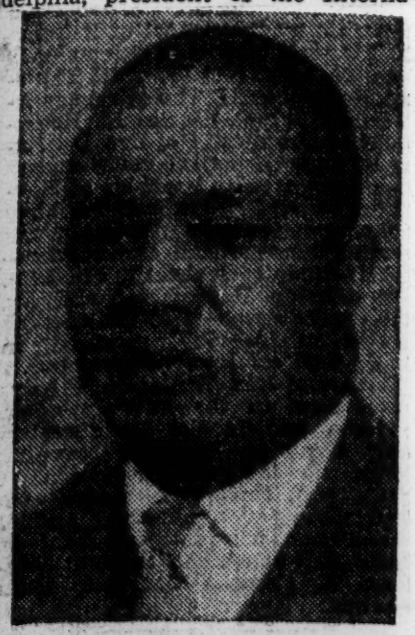
National Preaching Mission.
6

Eichelberger Gets Post As Missioner

NEW YORK, Nov. 19—Dr. James W. Eichelberger Jr., of Chicago, secretary of Christian education of the A. M. E. Zion church has been selected as a missioner in the National Preaching mission. He has accepted assignments in Cincinnati, Wichita, Kans., and Quincy, Ill. This announcement was made by the department of evangelism of the Federal Council of Churches of Christ in America, with headquarters here, which is sponsoring the preaching missions. Dr. Jesse M. Bader is the national director.

"The National Preaching Mission is a united attempt on the part of the churches to bring about a spiritual awakening in America," said Dr. Bader. The mission began in 1936 when noted preachers and religious leaders from Europe and Asia, as well as from North America conducted meetings in 28 cities. Fourteen similar missions are being conducted this year. Missions will be conducted for two years in institutions of higher learning to be followed by an international preaching mission in 1940.

Among other notable leaders included in the mission this year are: Dr. T. A. Koo, of China; Dr. Adolph Keller, Switzerland; Miss Muriel Leater, England; Dr. Edgar Dewitt Jones, Detroit, president of the council; Dr. Daniel A. Poling, Philadelphia, president of the International and World Christian Endeavor conventions; Mrs. Grace Sloan Overton, Ann Arbor; Francis E Sayre, Washington; Bishop Charles L. Mead, Kansas City, Mo., and Ralph S. Cushman of Denver.



DR. EICHELBERGER

Church-1937

National Spiritual Congress.

SPIRITUALIST CONGRESS IN SESSION HERE

Delegates From Many States Attending Twelfth National Meeting

Visitors are here from many states attending the twelfth annual national Spiritual Congress at the Metropolitan Spiritual Church of Christ, Thirteenth and Garfield, of which Bishop William F. Taylor is pastor.

The church also is observing its twelfth anniversary in connection with the congress.

The congress opened with 5 o'clock Sunrise service Sunday morning, September 19. The church was filled and many, unable to gain admittance, stood on the outside.

The Spiritual church was founded in 1925 by the Rev. Mr. Taylor and the Rev. Leviticus L. Boswell, the present choir director. The church was organized in the home of Mrs. Cora M. Murray, 1903 East Ninth street, after a revival was conducted for six weeks at 529 Lydia avenue.

Delegates Here

On the first evening, 22 members joined. Today the membership is 7,043 with 33 ordained ministers.

The present edifice at Thirteenth and Garfield was dedicated March 6, 1927. Since the local church was founded, branches have been organized in several cities.

Among the out-of-town delegates here attending the congress are:

From St. Louis: Bishop W. J. Stewart, Mrs. Tillie Griffith, W. P. Gaines, Cary Previce, Paul P. Fuller, Sam Jackson, Louis Thurman, Mrs. Maud Reid, Miss Priscilla Stewart, Mrs. Pauline Fields, Mr. and Mrs. John Shabby, the Rev. L. B. Blake, Fred Timms, Miss Irene Moore.

From Dallas: Mrs. Nannie Wiley, Mrs. Eliza Davis.

From Moberly, Mo: Mrs. Willa C. Lesley, Mrs. Della Lesley.

From Topeka: Mrs. O. Abbott and family, Mr. and Mrs. J. Hall.

From Omaha: Mr. and Mrs. James A. Crumley, Mrs. Mary Lee and children, Miss McCanns, Mrs. Daisy Boone, Mr. Bossie, Mrs. Mary McCarrell, Miss Mabel Redd, Miss Darline Craig, Mrs. Orlander Jones Mrs. Ethel Johnson, the Rev. R. W. Johnson, Miss Katherine Redd, Mrs. Elizabeth Dwiggins, Mrs. Nellie Jackson, Mrs. I. Forest, Miss Florine Johnson, Mrs. Gardener, Mrs. L. Ransom, Mrs. J. Lallus, Miss Hazel Taylor.

From Tulsa: Mr. and Mrs. Lawson, Mrs. Ida Lewis, the Rev. Horace Taylor, Mr. and Mrs. C. Blain and son, Mr. James Ellis, the Rev. Mr. Fields, Mrs. Star, Mrs. King, Mr. Johnson.

From Chicago: Abin Hutchinson the Rev. Mr. McDowell, Miss Lasley E. Bolden, C. Washington. the Rev C. H. Cobb.

From Gary: Mother M. L. Gibson

From Los Angeles: Mother Pear. Woods.

From West Point, Tex.: Mrs. Pearl Murray.

Church - 1937

Presbyterian

Omaha Impulse

A model of democracy is the Presbyterian Church in the U. S. A. Once a year each of its 289 presbyteries elects a moderator to be its presiding officer. In Omaha last week met pastors of 10,000 Nebraska Presbyterians. When nominations for moderator were requested, no one immediately thought of a name, and to Rev. Ralph Valentine Gilbert of Fremont there came, as he said later, "an impulse." Leaping to his feet he proposed the name of Rev. John Simeon Williams. Startled, the Omaha Presbytery pondered Minister Gilbert's proposal long enough to agree that it was good. Someone moved that nominations be closed. Thus elected was the presbytery's only Negro, the second man of his race ever to become a moderator of a presbytery.*

Register & Tribune Syndicate

REV. & MRS. JOHN SIMEON WILLIAMS

He tries "even impossible things."

"God has been kind to me," said Mr. Williams in the precise British accent of his native Jamaica, B. W. I. "But I didn't expect anything like this." In Omaha, scene of lynching and riot in 1919, newshawks called a dozen Presbyterians at random, found that all but one, a Southerner, approved of the election of John Simeon Williams. For seven years this slight, 39-year-old man of God, who left Jamaica to labor in Cuban sugar fields, left there to earn his way as a tailor through Alabama schools and a Chicago seminary, has shepherded an Omaha flock of 57. A good tenor, Minister Williams built up an interdenominational choir which has given 250 concerts, sings on the air once a week. In their modest home near his church, Mrs. Williams last week neglected the washing to receive visitors. Predicted she: "He will succeed with his new job. He is never afraid to try anything, even impossible things. He can talk to the poorest Negro or the richest white man with equal ease."

*First was Charles Trusty of the Pittsburgh presbytery in 1923.

INTER — DENOMINATIONAL CONFERENCE FOR NEGRO WOMEN

African American

By Wheatley J. Meachem

6-24-37

The second nual meeting of Conference for Negro Women held its first day's session at Pleasant Valley Presbyterian church, Broken Bow, Okla., Tuesday, June 8th, under the direction of Mrs. R. M. Firebaugh (white), of the Synod of Oklahoma, Presbyterian Church, U. S. The theme of the Conference was: "Christian Brotherhood": "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous."

Mrs. M. L. Morrow, President of Kiamichi Presbyterial Society, Canadian Synod, Presbyterian Church, U. S. A., presided during the session. The writer of this article acted as Secretary. The morning devotion was conducted by Rev. Allen S. Meachem, pastor of Pleasant Valley church.

Mrs. R. M. Firebaugh was presented and spoke on, "Why We Are Here." Greetings from the local church were given by the writer.

Rev. W. C. Jones, pastor of Oak Hill church, Valliant, Okla., spoke on, "Home Improvement." Greetings from Oklahoma Synodical were given by Mrs. W. B. Morrison (white). Mrs. Morrison showed pictures of some of the work that is being done in her Synodical for Negroes.

Gleanings from Canadian Synodical were given by Mrs. Morrow in which she told of the splendid work that is being carried on by the Board of National Missions of the Presbyterian Church, U. S. A.

A missionary address on Guatemala was given by Mrs. E. D. Miller (white). Mrs. Miller's address was greatly enjoyed by all. Her descriptions were so vivid that one was made to feel that she had been taken from Oklahoma on over to Guatemala. During the address beautiful handwork made by the native Indians of that field was displayed.

Following Mrs. Miller's address a group of Negro Spirituals was sung by the Parker Brothers' Quartet, of Eagletown, Okla. The numbers were well selected and highly appreciated by the audience.

The Bible Hour—"The Glory of Common Things"—was in charge of Rev. R. M. Firebaugh, missionary among the Choctaw Indians, Hugo, Okla., Presbyterian Church, U. S.

The afternoon session began promptly at one o'clock. Devotional exercises were in charge of Rev. W. C. Jones. "What Negro Leaders Need to Know About Tuberculosis," was very ably discussed by Miss Helen Laphan (white), County Nurse and Worker in Wheelock Academy, Okla., a school for Indian girls.

"Use of Material in Our Sunday Schools," was discussed by Miss Evelyn Green (white) S. S. Missionary of the Presbyterian Church, U. S. Miss Greer certainly impressed her listeners and made us all feel that she was an earnest worker.

Folk Lore—"Indian Legends," was given by Rev. Oscar Gardener (Indian), missionary among his people. Everyone enjoyed listening to Rev. Gardener.

"Some Values of the Community Center" were given by Mrs. J. D. Stanback, in which she told of the work she is trying to do at Alice Lee Elliott. This, too, was a very fine address and all were attentive.

The Bible Hour was again in charge of Rev. Firebaugh, subject: "Using What You Have."

There were more than 100 delegates present all day. Denominations were represented as follows: Presbyterian Church, U. S., 7; Missionary Baptists, 20; A. M. E. Zion Church, 1; C. M. E. Church, 5; Presbyterian Church, U. S. A., 75. The meeting was a very fine one and the Christian fellowship which permeated it made us feel indeed like brethren. Rev. Meachem invited the Conference back to Pleasant Valley another year.

The committee responsible for the program was composed of Mrs. R. M. Firebaugh and Mrs. G. C. Crowell (white) and Mrs. J. D. Stanback. The other sessions of the Conference were held June 9, at Idabel, Okla., and June 10, Grant, Okla. A report of them will possibly follow later.

Broken Bow, Okla.

Greenville, S. C. Piedmont
June 11, 1937

Conference For Colored Women Opens Monday

Event Is Sponsored By Women Of The Four Presbyterian Churches Of This City. Many To Attend.

Plans have been completed for the conference for colored women which will be held here next week at the Phyllis Wheatley Center under the sponsorship of the women of the four Presbyterian churches in this city. Those who have not registered already are asked to do so on Monday afternoon at 3:30 at the Center when they are asked to be present with their Bibles.

Attention is also called to the fact that the last hour of the conference each evening is open to all.

The conference is to be held June 14th through the 19th, with all meetings at the Phyllis Wheatley Center with the Bible Class there acting as hostesses.

The program is as follows for the four days:

Bible House—4 to 5 P. M., Mrs. J. E. Kestler and Mrs. Sam Stafford teaching this class each day.

Health Hour—5 to 6 P. M., Mrs. Johnnie Holmes, City Hospital, in charge, being assisted by Miss Heath of City Hospital and Mrs. Emily Nesbit of the Maternity Shelter.

Supper—6 to 6:45, provided by the women of the four Presbyterian churches.

Prayer Groups—6:45 to 7 P. M.

Song Service—7 to 7:30, led by J. L. Bates and A. D. Moore.

Sunday School Methods—7:30 to 8. P. M. Directed by Miss Clifford Smith and Miss Lena James, Columbia Bible College students.

Open Meeting—8 to 9 P. M. Varied program for each evening. Dr. C. H. Nabers will give his illustrated lecture on Palestine. Declamation contest on "Temperance" by boys and girls from Sterling High School and from the clubs at the Center. A missionary message by a Presbyterian missionary with pictures to illustrate the work. Last evening this hour will be devoted to testimonies from the delegates as to what the conference has meant to them.

Mrs. Bramlett, the Synodical president, and experienced in conference work in Columbia, will bring a brief message to the women the last evening of the conference.

The registration fee is 50 cents for delegates and all the churches of the denomination in the city are responding to this worthy work by sending delegates to this conference and making donations to make it possible for others to come.

Presbyterian Meet Counts 81 Delegates

PHILADELPHIA — Eighty-one delegates from thirteen cities representing churches in six districts attended the forty-third annual session of the Afro-American Presbyterian Council that closed at McDowell Memorial Community Church, Twenty-first Street and Columbia Avenue, Sunday.

The delegates and the cities are:

Harrisburg

The Rev. B. M. Ward, Mrs. B. M. Ward, Mrs. C. Butler, Miss M. Jones.

Asbury Park, N.J.

Mrs. Lena W. Smith.

Oxford, Pa.

The Rev. G. H. Himer.

Pittsburgh

William R. Jackson, Dr. C. V. Butler, the Rev. H. R. Tolliver, Mrs. Jane Gannett, Mrs. E. F. Davis, Mrs. A. B. Harriston, Mrs. B. A. Pryor, the Rev. C. B. Allen,

Mrs. C. B. Allen, Miss Virginia Anderson, Mrs. Turfley, Miss Harriston, Mrs. Rachel Davis, the Rev. B. F. Glasco, Mrs. Mattie Glasco, Mrs. Florence Ball Jones, Calvin L. Jones, Mrs. Jane Gant.

Philadelphia

Dr. John K. Rice, Mrs. Arbertha White, Mrs. Olivia L. Rankin, John J. Baker, the Rev. J. H. McCoomer, J. H. Holloway, Mrs. Lucy J. Hill, J. Gordon Bough, Mrs. Ada A. Wooten, Mrs. Elnora Ward, Mrs. C. D. Potter, the Rev. J. L. Coleman, William Neeley;

John S. Pitts, Mrs. Myrtle Foote, Mrs. Anna J. Gibbs, Miss MayBelle Pearce, Mrs. Maynard, the Rev. J. Wesley Jones, Miss Phoebe Reed.

St. Louis, Mo.

The Rev. M. Thompson.

New York

The Rev. J. B. Harris, rs. W. May Harris, E. G. Hawkins, the Rev. Lloyd Imes.

Princeton, N.J.

Mrs. W. Green, Mrs. Vangant, James Como, the Rev. G. C. Ashton.

Reading

Mrs. Pearl James, E. T. Hawkins, Mrs. Roy Seidler.

Atlantic City

Mrs. Ridley, Miss Mary Yancy, Mrs. Mary O. Griggs, Mrs. W. Burney, Mrs. E. Bodger, the Rev. W. L. Lawton, Miss Margarite Watkins, Mrs. Beulah E. Davis.

Jersey City

The Rev. Charles S. Freeman, Mrs. J. E. McDaniel, Mrs. Florence D. Jerome, Miss Margarite Crocker, Mrs. Amanda Byrd.

Baltimore

The Rev. J. T. Colbert, Mrs. J. T. Colbert, Miss Emma Stokes, Miss A. Valeria Murphy, Mrs. Malinda Wyatt.

Washington

Mrs. G. B. Drake, Mrs. L. M. Logan, Miss Mary Logan, the Rev. R. A Farley, the Rev. H. B. Taylor, the Rev. H. W. Campbell.

PRESBYTERIES LAUNCH STUDY OF POLITICS

Council Maps Strategy to Aid in Anti-lynch Bill Passage.

STRIFE IN LABOR ALSO DISCUSSED

Rev. C. S. Freeman Is New President.

PHILADELPHIA — Resolutions urging a complete study of national affairs for the organization's future participation in politics and to aid in having an anti-lynching bill passed were unanimously adopted by the Afro-American Presbyterian Council at the close of its forty-third annual session here, Sunday.

Plans for the establishment of an enlarged and more constructive youth's department and the participation of colored workers in the organization of unions were approved.

The four-day session at McDowell Community Church, Twenty-first Street and Columbia Avenue, was marked by a series of lectures and seminars to study social conditions, religious education, and the promotion of the denomination.

Under the subject of social service, the council discussed the question of labor and the policies of the two contending organizations.

Labor's Strife Studied

A vote of the group urged a study of developments and their plans in the labor controversy so that necessary action can be taken to protect the interest of colored workers.

The resolution committee reported that a study of political conditions revealed that much has been accomplished by colored citizens shifting their vote in the national election. It urged a study of the Roosevelt Administration especially in view of the appointment of Hugo L. Black to the Supreme Court.

"So that in 1940, we may be fully acquainted with the facts upon which to base our future action and vote, the council shall make a survey of national affairs. Due to the change in conditions, the church should be in a position to guide its members and participate in politics for the best interest of the race," the resolution read.

The new officers of the council installed at the close of the business session on Saturday were:

The Revs. Charles S. Freeman, W. Jersey City, N.J., president; C. V. Butler, Pittsburgh, vice-president; T. J. Harrison, New York, executive secretary; Milton Thompson, St. Louis, assistant secretary, and C. B. Allen, Pittsburgh, treasurer.

The Rev. W. Loyd Imes of St. James Church, New York, spoke at the opening session on "God's Moral Grandeur." Friday, his subject was "The Spiritual Family."

Dr. Walter Wright, president of Lincoln Universtiy, spoke Friday on "The Crristian Educational Outlook" and discussed the opinions of younger church members. The Rev. Joseph M. Mackey, pastor of North Minster Church, Philadelphia, spoke on "Christian Leadership," Thursday.

The council, consisting of Presbyterian Churches in the north and west, opened on Thursday.

Among Other Speakers

Other speakers during the sessions were:

The Revs. George L. Imes, H. R. Tolliver, J. T. Colbert, Walter Wright, John W. Lee, John McDowell, Lawrence B. Ellerson, W. P. Stevenson, Milton Thompson, F. B. Glasgo, C. B. Allen, Thomas J. B. Harris, and Charles S. Freeman.

Other participants were:

Mrs. F. B. Glasgo, Pearl James, C. B. Allen, Miss Carrie Thompson, Mrs. Albertha White, Mrs. George J. Evans, Miss E. V. Murphy, Frank Gilchrist, Mrs. L. B. Ellerson, Mrs. Letitia Hirschfeld, Gabrella B. Drake, Geneva H. Hill, Mrs. Maud B. Coleman, and Miss Eva Scott.

The delegates toured the city on Saturday and visited the second National Negro Congress. A reception was given the delegates Friday by the McDowell Memorial Community Church of which, the retiring president, the Rev. Arthur E. Rankin, is pastor.

Committee Members

Members of the church on the committees were:

Albertha White, Geneva Gray, Beulah Lewis, Ida Ingram, P. W. Brown, E. Carter, Alphonso Joseph, P. W. Gladden, Nannie Coppage, Vivian Boyd, Evelyn Huff, Evelyn Reynolds, Charles Franklin, Ida Perdue, Minnie Lewis, Rosa L. Leftein;

Carrie Gladden, Eva Savage, Zenobia Wilson, Frances Rankin, Ralph Allen, Walter Anderson, Willard Robinson, Dr. John K. Rice, Dr. T. C. Mitchell, J. H. Baker, Esther Franklin, Frank Hamilton, Bettie Thompson;

Kate Robinson, Frank Gilchrist, A. J. MaGhee, R. Calloway, Margaret C. Terry, Freddie Rodrigues, Beulah Lewis, Mary Warrington, B. Johnson, and Mary Leftein.

Church-1937

Presbyterian.

TWENTY-THIRD ANNUAL PRESBYTERIAN WORKERS' CONFERENCE

By Rev. L. B. West, D. D., Secretary of the Conference

The Twenty-third Annual Workers' Conference of the Unit of Work for Colored People of the Board of National Missions of the Presbyterian Church, was held in the church of Johnson C. Smith University, the Rev. Henry Lawrence McCrorey, D. D., L.L. D., pastor, February 22nd to 26th, 1937. The Rev. John M. Gaston, D. D., L.L. D., Secretary of the Unit, presided over the sessions of the Conference. The attendance was large; two hundred and thirty-four delegates registered from twelve States. The weather was ideal.

It was the consensus of opinion that from every angle this was one of the best conferences we have ever had.

Staff Members

Several members of the National Missions staff were present. They are as follows: Rev. H. N. Morse, D. D., Administrative Secretary; Rev. A. H. Limouze, D. D., Secretary of United Promotion; Rev. Frederick R. Thorne, D. D., Secretary for Young People's Work; Dr. John M. Somerndike, Secretary of Sunday School Missions, Alaskan and Indian Work; Miss R. Marie Preston, District Secretary; Mrs. Agnes B. Snively, and Miss Virginia Ray, Field Representatives, and Miss Janet Seville, of the Publicity Department.

The Rev. H. C. Weber, D. D., Secretary of the Every Member Canvass, and the Rev. W. Ralph Hall, D. D., of the Board of Christian Education, were also present.

These visitors brought much information and inspiration.

The Bible Hour

One of the big features of the Conference is the Bible Hour. The Conference was fortunate in securing the services of the Rev. Hugh Leith, D. D., of Pittsburgh, Pa., pastor of Mt Lebanon Presbyterian church, to conduct this hour. Dr. Leith made a profound impression on the Conference with his scholarly and comprehensive presentation of the Word of God. He delivered five messages as follows: 1. The World Needs More Love. 2. Let Us Pray. 3. Keep Spiritual Life Above Material Things. 4. The Shepherd Seeking the Lost Sheep. 5. We Should Not Allow the Present to Obscure the Vision and Beauty of the Eternal. Many expressions of appreciation were heard for these helpful sermons.

The Opening Session

The Conference opened with the singing of the hymns: "All Hail the Power of Jesus' Name," and "Come, Thou Almighty King." Prayers were offered by Revs. E. J. Gregg, D. D., and C. W. Francis.

Dr. Gaston called attention to the fact that God in His providence had brought us to the twenty-third annual Conference, and said that we should be thankful. He expressed the hope that the Conference would prove helpful to every one. The Conference sung "Wonderful Words of Life," and adopted it as the theme song.

Dr. Morse made the opening address. He spoke on "The Country Church." He showed its importance, and reminded the Conference that for next year the study will be the Country Church. He recited the changes in the last twenty-five years, and said that the country church still occupies a place of leadership in the community where it is located.

Promotion

Dr. Limouze had charge of the Conference on Promotion. He delivered a fine message covering every phase of the work, and distributed a large supply of literature on the subject. He had on display several large pictures depicting scenes in every section of National Missions work. He gave the figures of the four colored Synods as to their benevolence giving up to January. Atlantic, Blue Ridge and Canadian showed an increase over last year the same time; Catawba a small decrease.

The Every Member Canvass was ably presented by Dr. H. C. Weber. He said the basis of sound church finance was stewardship. He discouraged the begging method of collecting money and reminded the Conference that the budget should be collected on its own merit. Dr. Weber answered many questions, giving much light on the Canvass.

Committees

The following committees were appointed:

Findings:—Revs. J. B. Barber, B. R. Smith, H. S. Davis and G. W. Long and Mrs. Ethel R. Hines.

Resolutions:—Revs. T. A. Jenkins, L. W. Davis, J. D. Taylor, T. B. Hargrave and Mrs. J. H. Toatley.

Necrology:— Revs. E. B. Clarkson, T. C. Boyd, J. E. Tice and W. L. Metz.

The Preaching Mission

Last Fall a Preaching Mission was conducted in the four Negro Synods. The importance and far-reaching results of the mission were presented by the following representatives: Rev. Geo. W. Long, D. D., Atlantic Synod; Rev. L. W. Davis, Canadian Synod; Rev. T. A. Jenkins, Blue Ridge Synod; and Rev. Z. A. Dockery, D. D., Catawba Synod. The Preaching Mission was the greatest spiritual asset that had come to the Synods over a long period of years.

The Presbyterian Church and the Negro

The Conference was delighted with the masterly presentation of two lectures on "The History of the Work of the Presbyterian Church Among Negroes in the United States of America," by the Rev. Jesse Belmont Barber, the talented minister of the Leonard Street Presbyterian church, Chattanooga, Tenn. Rev. Barber traced the beginning and the development of this work over a period of years, and pictured the work in its present large and promising condition. He gave valuable information concerning the men and the measures that contributed to the success of the work.

Stewardship

In a clear-cut and forceful manner, Miss Preston discussed the big place which Stewardship occupies in the life of the Church.

The importance of Stewardship in the home was the subject of an able address by Mrs. Snively.

Miss Ray spoke on, "The Stewardship of the Mind." She made a convincing appeal for the proper use of the mind. She read extracts from and recommended the book "Foot-steps of St. Paul."

Evangelism

Two stirring addresses on Evangelism were delivered by Evangelist W. E. Houston of Atlantic and Catawba Synods, and Evangelist T. B. Hargrave of Blue Ridge and Canadian Synods. Both speakers stressed the thought that if our members are to be recruited, evangelism must be kept to the fore in our churches. A discussion followed, at the conclusion of which the Conference sang "Sweeter as the Years Go By," a favorite song of the late Evangelist I. H. Russell.

Women's Work

A Conference for women was conducted in the chapel of Biddle Memorial Hall by Misses Preston and Ray and Mrs. Snively. Several phases of the work of women were discussed.

A popular meeting was held on Woman's Night, with Mrs R. E. McNair, of Greensboro President of the Catawba Synodical, presiding. The University church was packed with a large audience. Special music was rendered. Mrs. H. M. Brazelton, of Chattanooga, Tenn., offered prayer. Mrs. H. M. Stinson, President of Canadian Synodical, read the Scripture. Mrs. G. W. Long, President of Atlantic Synodical, gave the greetings of the four Synodicals. She told of the missionary work that was being carried on in these Synodicals.

Mrs. Bethune Speaks

The main address of the evening was made by Dr. Mary McLeod Bethune, of Daytona Fla., President of Bethune-Cookman College and Director of the Division of Negro Affairs, National Youth Administration n U. S. Dr. Bethune was presented by Mrs. H. L. McCrorey. Mrs. McCrorey told of her long and intimate acquaintance with Mrs. Bethune, and referred to her ability and her many accomplishments in the field of education, social service and religion. She said the Conference was fortunate to secure the servcies of this noble woman.

The large audience stood as Dr. Bethune rose to speak. Dr. Bethune paid a great tribute to the Presbyterian Church. It was in this Church she got her start. She was grateful for the help she received in her life as a student in Barber-Scotia College. Concord. She said the

horough educational preparation and the Christian principles which she received there, have meant much to her. Dr. Bethune declared no school had produced a finer type of womanhood than Barber-Scotia. She also paid a glowing tribute to Dr. McCrorey and his work as President of Johnson C. Smith University. She thrilled her audinece as she vividly told of her early struggles and difficulties, and how, through faith in God and herself, she has steadily climbed to her present position in American life. She appealed to Negroes to stop depending on someone else, and urged them to do their own thinking and create their own business and become more and more independent. She said that the Christian leadership of women was needed in American life today. She spoke of the advances Negroes were making in spite of the inequalities which surrounded them, and declared that as a group we need to have more confidence in each other. Dr. Bethune told of her connection with the Federal government in its attempt to give the Negroes a fair deal. She is now Director of the Division of Negro Affairs, National Youth Administration, appointed by President Roosevelt. In this capacity Mrs. Bethune is in a position to render a service of vast importance to her group. The address was full of wholesome thoughts, and contained many apt illustrations. The applause was thunderous.

Church and School

The Rev. I. P. Pogue, D. D., of Sumter, S. C., read an illuminating paper on "The Place of the Pulpit in the Life of the Church." Dr. Pogue said that the Church as an organization is dependent upon certain factors for its promotion, chief among which is the pulpit. He contended that the greatest appointed means for the preaching of the gospel is the pulpit and that nothing can supersede it.

Dr. Thorne, of New York, conducted a very lively discussion on the work of Young People. He spoke out of a wide experience in dealing with young people. He was thoroughly convinced that the young people of our great Church had set themselves to a sincere quest to live like Christ in the world. So interesting was Dr. Thorne's discussion that the Conference was of the opinion that in future programs more time should be given for this topic.

The Rev. A. B. McCoy, D. D., of Atlanta, Ga., Superintendent of Sabbath School Missionaries of the four Negro Synods, read a comprehensive, informing and encouraging paper on the work of the Sunday school as it is carried on by the 18 missionaries who cover the field.

The Rev. Arthur H. George professor of Church History and Homiletics at Johnson C. Smith University, read an informing paper on "The Extension work of the Seminary."

The following school executives made interesting statements concerning the needs, progress, accomplishments and outlook for their respective schools: Rev. H. W. McNair, Burkeville, Va., "Recent Developments at Ingleside-Fee Seminary;" Rev. W. C. Hargrave, D. D., Rogersville, Tenn., "Some Contributions Swift Has Made to Education;" Rev. C. W. Francis, Keysville, Ga., "The Future of Boggs Academy;" Rev. A. S. Clark, D. D., Cordele, Ga., "The Outlook for Gillespie-Selden Institute." In connection with the work at Gillespie, ground will soon be broken for the erection of a new hospital as well as other much needed buildings.

Music and Entertainment

Throughout the Conference enlivening music was heard. Revs. S. Q. Mitchell and A. H. Prince led the congregational singing from the Conference book, "Inspirational Songs." The University chorus and Quintet were under the direction of Prof. David Carroll. Dr. T. A. Long presided at the organ. Musical selections and spirituals were rendered from time to time by singers from Barber-Scotia, Miss Sutton, directing; Coulter Academy, Miss Grier, directing; Harbison Institute, Miss Bell directing; Brainerd Institute, Mr. Young, directing; and Cotton Plant Academy, Miss Smith, directing.

The University was again a most gracious host. Dr. and Mrs. McCrorey, the faculty and students did everything in their power for the comfort, pleasure and convenience of their guests. The homes of the members of the different denominations were thrown open to the delegates, and they were cared for in way typical of Charlotte hospitality. Dr. and Mrs. McCrorey were "at home" Wednesday evening to the Conference and their friends and over two hundred people called and were presented to Mrs. Bethune. It was an evening of real Christian fellowship. Delicious cake and cream were served. Misses Carrie Ramseur and Juanita Gibson served at the punch bowl.

The Presentation of Gifts

Two pleasing ceremonies took place during the Conference. On Woman's Night, Mrs. R. E. McNair, in a short but appropriate speech in which she said that the elements of faith, hope and love had characterized the life of Dr. Gaston, presented to President McCrorey for the University a large and beautiful portrait of Dr. Gaston. Dr. McCrorey in accepting the gift said that no greater pleasure had been his than the reception of a portrait of the man who had done so much to make the school what it is today. Mrs Gaston was presented a beautiful basket of flowers.

Dr. Gaston has been Secretary of the work in connection with colored people for over twenty-five years. In recognition of this fact, the four Negro Synods with a constituency of about 25,000 members, presented him with a gold watch and chain, on the closing night. Representing the Synods were: Revs. B. R. Smith, Canadian; G. W. Long, Atlantic; J. B. Barber, Blue Ridge, and L. B. West, Catawba. Dr. West made the presentation speech. He referred to the long years of faithful service, to the love and devotion, the wise counsel and brotherly spirit of the genial Secretary. He spoke also of some of the elements of gold and declared that all these were to be found in the character of Dr. Gaston. He asked Dr. Gaston to remember, as he listened from time to time to the ticking of the watch, that each tick represented a heart throb of love for him by these 25,000 Presbyterians. Rev. West thanked God for Dr. Gaston and expressed the hope that we may be permitted to follow his wise leadership for years to come.

Dr. Gaston most graciously accepted the gift and expressed the pleasure he had had in these years of serving in this cause.

Deaths in the Ministry

The report of the Committee on Necrology showed that ten ministers had died during the year as follows:

Catawba Synod: Revs. L. L. Downing, P. P. Johnson, I. H. Russell, T. H. Lackland, W. H. Best, B. F. Levister and T. B. Hargrave, Sr. Atlantic: Rev. W. T. Bruton. Canadian: Revs. J. H. Smith and S. J. Onque. The Conference stood as the names were called. Hymn "For All the Saints," was sung, and Dr. Metz made the prayer.

Dr. Gaston For Moderator

The Conference voted enthusiastically endorsing Dr. John M. Gaston for Moderator of the next General Assembly.

Girls' Dormitory

A Resolution was adopted commending the efforts of the authorities of Johnson C. Smith University in raising funds for the erection of a girls' dormitory, and pledging the support of the Conference, financial and otherwise, to aid in the drive.

The Conference closed with the singing of "God Be With You Till We Meet Again," and the pronouncing of the benediction by Dr. Gaston.

Dr. Gaston, Mrs. Snively and Miss Ray had several interviews with the ministers and workers.

Negro Heads Presbytery

Rev. John S. Williams of Omaha Elected

4-23-37

OMAHA.—For the first time in history, a Negro was elected head of the Omaha presbytery of the Presbyterian church Monday, April 19, when the Rev. John S. Williams was given a unanimous vote.

The Rev. Mr. Williams, pastor of the Hillside Presbyterian church, is the only Negro among the 44 pastors who compose the presbytery. He is 39 years old and a native of Jamaica.

The Hillside choir, directed by Mrs. Williams is known throughout the Southwest for its vocal effects.

Church - 1937

Seventh Day Adventists.

Macon, Ga., News
June 22. 1937

1382

Saturdays—Jeffersonville Treats N
Jackson Is Writing Hist

By EUGENE ANDERSON

RELIGIOUS CODE OF NEGROES

Over near the Flint river, and not far from Everett Station on the Southwestern Railroad, is a Negro church whose members call themselves Seventh Day Adventists. They think it is the only Negro church of the kind anywhere in Georgia except in the larger cities. The members are for the most part farmers of the community and their families. Clifford Thomas, living on a part of the once-famous Jim Everett plantation, is the leader of the group. His half brother, Henry Fuller, come down from Washington a number of years ago, and established the church. He had fought in the Spanish-American War, and went to Washington City after the fighting was over.

Clifford Thomas says his church believes in worshipping on Saturday because the Scriptures plainly say to them that Saturday is the Sabbath day. They drop all work at six o'clock Friday afternoon and go and worship until six o'clock Saturday afternoon. They are strict adherents to their principles, he says; and they have a way of silencing a brother or sister who violates a church law.

Each member must pay his debts. He cannot own an automobile or indulge in any other luxury unwarranted by the size of his income.

He must be true to his family, and be faithful in all things, or he will be "silenced." The explanation of what is meant by "silenced" is somewhat vague, but it gives the impression that other members will not allow the offender to speak at any meeting, or in any group, or to associate with those in good standing.

"We forgive and will let a sinner repent, seventy times seven," said the leader, "but he must repent earnestly, and cause us to feel that he is sincere about it. If a member tries hard and works earnestly to pay his debts he is not condemned, but we know whether he is making the proper effort. Those who forsake or neglect their families rarely come back. They go from bad to worse, and are never able to face us again."

The members of the church are supposed to dress in linen, and to wear special costumes. They usually do this, and when they are dressed uniformly they create an unusual impression.

Clifford Thomas says he has never been to school more than about three months, but he was reared in the home of a white family, and the Bible was expounded to him regularly and systematically, and he thinks thoroughly.

His father, Gus Thomas, was always proud to boast that during the War Between the States he built breastworks at Savannah for the Confederacy. He died only recently at ninety-seven years old.

The white people who have been in position to watch the habits and customs of the members of the church over which Clifford Thomas presides say it has been an influence for good, and its members are useful citizens. They do not see any harm in working on what is commonly known as Sunday, and they do whatever they wish to do on that day, unless what they wish to do conflicts with the laws and customs of others among whom they must live. They would not go fishing or hunting on Sunday, and would do nothing else that is unseemly in the eyes of their neighbors, but this is merely out of respect for the neighbors, and it is not because they can see any reason for observing Sunday as the Sabbath.

NEGRO COMMUNICANTS PAY ONE-THIRD MILLION DOLLARS INTO 7TH DAY ADVENTIST CHURCH

Members From 207 Churches Make This Huge Contribution

Big Increase Noted Over 1936

WASHINGTON, July 22.—(ANP)—The annual report just released by the Rev. F. L. Patterson, secretary of the Negro Department of Seventh-Day Adventists, shows that colored members of this denomination contributed nearly a third of a million dollars in tithes and mission offerings for religious, educational and missionary work during the past fiscal year. This is an increase of more than $51,000 over last years contributions.

Members from 207 churches throughout the United States made these offerings in the form of tithes and mission gifts. In addition the members of these churches gave "local" offerings for the support of their own local church and for educational, medical, missionary and welfare work. These donations which run into thousands of dollars every year are not included in this annual report.

Work among Seventh Day Adventists is divided into union and local conferences in this country. Presidents of conferences with their executive committees have the oversight of their conferences. Colored secretaries have an advisory capacity in the various unions where there is a large Negro constituency.

At the present time the following serve as secretaries of the Negro departments in their respective unions: Rev. G. E. Peters, New York City; Rev. T. H. Allison, Chicago; Rev. A. E. Webb, St. Louis; Rev. J. G. Dasent, New Orleans; Rev. J. H. Wagner, Pittsburgh; Rev. J. S. Keitts, Atlanta.

The largest number of Adventists is to be found in the Southern Union which comprises the states south of the Mason-Dixon line and east of the Mississippi river. This has long been considered as a mission geld. But tithe alone last year exceeded salaries and expenses by $9,869. A total of $75,447.68 was turned into the conferences in this union by the local churches.

The Oakwood junior college located in this field at Huntsville, Alabama, recently celebrated its 40th anniversary. President J. L. Moran, the first Negro president of this institution, is entering his fifth years at this Adventist college. Formerly he was principal of the Harlem academy in New York.

Oakwood's transition to an all-colored management was effected when Rev. Owen A. Troy, formerly pastor of Shiloh S. D. A. church in Chicago, was chosen as business manager of the institution. J. F. Street who has oversight of the farm, dairy and garden and S. A. Brantley, who has charge of maintenance were added to the staff at the time of this transformation.

This year the college enjoyed the largest enrollment in its history and the best financial report in recent times. The auditor's comparative operating statement shows a net improvement of $7,288.13 over last year. Plans are under way for the erection of a $30,000 unit of the proposed $75,000 administration building.

Adventists Vote $20,000 For New Building At Oakwood Junior College

BATTLE CREEK, Mich., Nov. 4—(ANP)—An appropriation of $20,000 for the erection of a new Administration building for the Oakwood Junior colege of Huntsville Ala., was voted by the Fall Council of Seventh-day Adventists in its recent session held here.

The estimated cost of this new building is $30,000, $10,000 of which has been subscribed by the World Conference of Seventh-day Adventists. The Union Conferences of North America will appropriate another $1,000. The constituency of the Oakwood Junior college will raise the other $10,000 by public subscription. Nearly $2,000 of Oakwood's share has already been raised.

Enlargement of the institution's facilities has been necessitated by the large enrollment. The school has the largest college enrollment in its history. Studnts are in attendance from nearly 30 States, as well as foreign countries.

Delegates to the Fall Council have come from all parts of the world. This is an annual gathering for the leaders in the world-wide work of Seventh-day Adventists to lay plans and to adopt the budget for the coming year. There were 25 colored delegates in attendance. At this council President J. L. Mcbrand presented a report of the progress of the college. Prof. Owen A. Troy, business manager, rendered his financial report. Consideration is being given to making an emergency appropriation to the college for the replacement of the barns lost in the recent fire which resulted in a loss of $12,000.

Drs. H. E. Ford and T. R. M. Howard gave reports concerning the excellent work of the Riverside sanitarium of Nashville.

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Triumph Church and Kingdom of God in Christ and American Ethiopians.

CHURCH HEAD

Rt. Rev. J. D. Walker, chief bishop of the Triumph Church and Kingdom of God in Christ and American Ethiopians. Bishop Walker, aged 62, was converted at the age of 20 and began preaching in 1905. In 1910 he was made supervisor over Southern Eastern Alabama, by 1915, he had charge of the State and in 1920 was made general overseer over practically all southern States. He was elected bishop in 1924 and in 1935 he was chosen chief bishop by 300 delegates from all parts of the United States. Bishop Walker is keenly interested in the economic as well as spiritual salvation of his people.

Church - 1937

Union Christian Fellowship.

Fellowship Encampment Successful At Bloomington

BLOOMINGTON, June 25.—The Union Christian Fellowship Encampment, sponsored by the Union Christian Fellowship Organization which was held here during the week of June 24 to 27 was very successful. Visitors from Indiana, Illinois, and Kentucky and many churches connected with the organization were present and attended the meetings.

Rev. C. W. Sanders, the Union Christian Fellowship Evangelists and his charming wife, Fellowship Gospel Singer, of Champaign, Ill., were in charge of the religious services. The final services will be held on June 27, starting at 11:30 a. m. Rev. Sanders will deliver the Fellowship Sermon at 12:30 p. m. Dinner will be served in the dining room of the church by ladies of Bethel A. M. E. church.

At 2:30 p. m. comes the Union Christian Fellowship program; this is expected to be the largest delegation ever held during the year. The program will be under the supervision of the president, Edgar F. Maddex. The Ladies' Quartette of Jeffersonville, Ind., will sing several numbers during the afternoon; at 7:30, Rev. Sander will deliver the closing sermon.

On Wednesday evening, June 30, the Union Christian Fellowship will have charge of the program of the evening. Mr. Edgar F. Maddex, the president, and Miss Mary Kay Perkins, corresponding secretary, will be in charge of arranging of the program.

Among persons appearing on the program during this outstanding meet were Edgar Maddex, president; Rev. J. H. French, pastor; Morris Evans, secretary; Rev. C. W. Sanders, fellowship evangelist; Mrs. C. W. Evans, gospel singer.

Mayor Berndt, Mrs. Alice Drake, Miss Evelyn Clinton, a quartette from Indianapolis, Rev. J. L. Tolbert of French Lick, Rev. R. Simmons of North vernon.

REV. AND MRS. C. W. SANDERS

Rev. L. E. Briggs of Louisville, S. C. Montgomery of North Vernon, as well as a quartette from the same city. Miss Jessie Evans, Mrs. Rosie Thorpe, Mrs. Violet T. Lewis, president of Lewis business college, Indianapolis, and Miss Mary K. Perkins.

As is customary with the Union Fellowship ample music was provided by choirs, choruses, quartettes, and soloists.

Church-1937

United Holy Church of America.

Holy Churches Report $2,057 at Convocation

BALTIMORE.

The sum of $2,057.27 was reported raised at the eighteenth annual convocation of the United Holy Church of America, Northern District, held at the Trinity Baptist Church, Druid Hill Avenue and McMechen Street, last week.

The sessions, presided over by the president of the Northern district, Bishop G. J. Branch, and the vice-president, Bishop E. B. Lyons, were attended by delegates from as far as the West Indies.

Convening here for the first time, welcome greetings on the opening night were extended by J. Howard Payne and the Rev. V. V. Stokes, pastor of Trinity Baptist Church.

The Rev. J. E. Delk, Norfolk, Va., president of the Missionary Department and the Rev. M. Darde of N.Y., vice-president, both women, conducted the services on June 4, Women's Day.

Sunday, the presiding Bishop preached on "The Purity of the Believer and the Cost." Music was provided by the New Covenant Temple Choir of New York.

The missionary sermon was delivered by the Rev. E. B. Nichols of Winston-Salem, N.C., while the evangelistic message was preached in the evening by Elder W. N. Strohbar, of Verona, N.J.

The Young People's Day on Tuesday was presided over by Miss Sadie Morrison of Newark, N.J. The morning address, "The Young People of the Bible," was delivered by E. P. Bullard of New York. Elder J. M. McLaurin, district overseer of Pennsylvania, preached in the evening.

On the closing day, Wednesday, expressions of goodwill were given by the congregation, and the farewell message delivered by Elder W. M. Clemments of Richmond, Va. The 1938 convocation will be held in Syracuse, N.Y.

Representatives From All Over U.S. Attend 43rd Annual Session

Bishop H. L. Fisher Presides Over 8-Day Session; Many Visiting Bishops Speak

By B. T. GILLESPIE

With delegates and ministers coming from every part of the country and as far away as Seattle, Washington, the 43rd annual session of the United Holy Church of America, Inc. got under way here Sunday, September 19, in its 8-day session with Bishop H. L. Fisher presiding.

The bishop described the conference as one of the most profitable, both spiritually and financially, during the history of the church. Three visiting bishops were present at the conference and made their contribution—Bishops J. D. Diggs, of Winston-Salem, N. C.; C. H. Mason, Memphis, and G. J. Branch, of Goldsboro, N. C. The conference will close Sunday night with the reading of appointments.

Each day's sessions have taxed the capacity of the St. John Church. Inspiring messages have been brought by visiting ministers at each session of the conference.

The conference had its opening on Sunday morning with Bishop Fisher delivering the opening message. In his spirited delivery, the bishop set the conference group in good temper for the reception of the well planned program. Taking advantage of the occasion, Bishop Fisher told his audience of the progress the Holiness Church had made since its beginning and prophesied that it will attain great heights.

The St. John Church, organized in 1915 and erected in 1931, is pastored by the Rev. W. W. Clement. It bears the distinction of being one of the fastest growing churches in the city.

The evening's sesison featured the message of the Rev. Moses Bullock. Prior to Rev. Mr. Bullock's sermon, a devotional exercise was held. Special singing was heard by members of the choir.

Monday's session offered a "Day of Consecration—Fasting". Most of the day was devoted to executive meetings and business periods. At the evening's session, several welcome addresses were given by men and women of the city, representing different lines of business and professions. These included, legal profession, physicians, schools, churches, press, and business concerns.

A special feature of the conference is the Bible lectures given by visiting bishops and ministers. Monday's Bible lecture was given by Bishop G. J. Branch, of the Northern District. Bishop Branch used as his subject, "The Love of the Church and a Pastor". Tuesday's lecture was delivered by the able Bishop J. D. Diggs, Winston-Salem, N. C. Bishop Diggs chose the subject, "The Gospel of the Holy Church." Bishop Diggs is from the North Western District. The Wednesday lecture was delivered by Rev. Bruce Gibbin, of Seattle, Washington. Dr. Bruce is vice president of the Holy Church of the coast and will be located in Chicago in the near future he told the PLANET.

Dr. Gibbs used as his subject, "The Mission of the Church". Each of the three lecturers gave incentive lectures.

Following the sermon of the Rev Gibbs Wednesday, the conference entered into the reading of church and missionary reports. All reports were heard and approved. The missionary report, read by the secretary of Foreign Missions of the Church and Sunday School, was highly acceptable.

Several lectures on home and foreign missions were heard during the conference. At the regular church hour Wednesday, Bishop Mason was introduced by the presiding Bishop. In his brief message, Bishop Mason told the congregation that "the fate of the Negro in this country rests in the hands of God." He said that "God wants sanctified people to go higher." The Bishop aroused the spirit within the audience when he related some of the injustices that the Negro is facing in the Southland. "This," he said, "must be overcome by prayer and faith in God."

Rev. Clement said that he had received every cooperation from the church and the Bishop possible for the success of the conference. The Rev. Clement enjoys the good will of the St. John congregation and it was expressed by many that he would be retained at the church for a number of years. The largest delegation at the church is said to be from North Carolina.

Church-1937

United House of Prayer of All People.

House Of Prayer To Stag Demonstration Sunday

Wil Close Week's Convocation With A Spectacular Street Parade

BISHOP C. M. GRACE

The eleventh annual convocation of the United House of Prayer For All People of the Church on the Rock of the Apostolic Faith which has been in session here all week will come to a close Sunday afternoon with a spectacular demonstration which will present the various units of this church in a street parade followed by a closing general gospel meeting that night at the House of Prayer on Bismark street.

A large number of delegates from Augusta, Macon, Atlanta Charlotte. Winston-Salem and Norfolk are in the city attending this week's meetings which are being held at the local church.

Bishop C. M. Grace, titular head of the church. arrived in the city Tuesday and will remain throughout the length of the observance.

The parade Sunday, which will be participated in by the numerous various units of the church will, judging from previous demonstrations staged by this cult, be a most spectacular affair and will, no doubt, be witnessed by large crowds along the line of march, which will start at the church on Bismark street, going east to Montgomery, north to Oglethorpe, west to West Broad, to Henry, to Ogeechee avenue, and then winding up at the starting point.

The committee which is directing the affairs of the convocation is composed of Deacon Brannen as chariman, T. Golder of the trustee board, R. T. Wood business secretary; Mrs. E. M Brown, church secretary; Deacon T. Thomas, chairman of the deacon board; Mrs. J. Bell, president of the presidents; Mrs Dempsey, chairman of the program committee; Elder J. J Bailey, state overseer; Elder O. Sorrell, pastor, and Bishop C M. Grace, founder.